

Calvary MCC

Mission

P.O. Box 70, Redwood City, CA 94063
(415) 327-5153

Worship Coordinator: Rev. Bruce Hill

Meets at: 2124 Brewster Avenue (at Lowell); 5:00 PM Sundays

MCC Sacramento

Chartered
(9-3-71)

P.O. Box 5282, Sacramento, CA 95817
(916) 454-4762

Pastor: Rev. Elder Freda Smith

Meets at: 2741 34th Street; 11:00 AM & 7:15 PM Sundays

MCC San Diego

Chartered
(6-6-70)

P.O. Box 33291, San Diego, CA 92103
(714) 239-3723

Pastor: Rev. David Farrell

Minister(s) on Staff: Rev. Walter Collins

Meets at: 1355 Fern Street
10:45 AM & 7:30 PM Sundays

MCC by the Sea

Study Group

P.O. Box 1388, San Diego, CA 92112
(714) 234-9909

Worship Coordinator: Rev. Howard Williams

Meets at: 2160 Bacon; 10:00 AM Sundays

MCC San Francisco

Chartered
(4-26-70)

150 Eureka Street, San Francisco, CA 94114
(415) 863-4434

Pastor: Rev. Jim Dykes

Minister(s) on Staff: Rev. Michael England,
Rev. Robert Falls, Rev. Richard Weatherly

Meets at: 10:30 AM & 7:00 PM Sundays

MCC San Jose

Chartered
(3-1-72)

P.O. Box 2288, San Jose, CA 95109
(408) 279-2711

Pastor: Rev. Sky Anderson

Minister(s) on Staff: Rev. Jane Taylor, Rev. Thomas Stone

Meets at: 160 North Third Street; 7:00 PM Sundays

MCC San Luis Obispo

Mission

P.O. Box 1706, San Luis Obispo, CA 93406
(805) 543-8022

Interim Pastor: Rev. Tere Ann Roderick

Meets at: 2115 Broad Street #A; 11:00 AM & 7:30 PM Sundays

Christ Chapel MCC

Chartered
(4-10-71)

720 North Spurgeon #2, Santa Ana, CA 92701
(714) 835-0722

Pastor: Rev. Rodger Harrison

Meets at: Same; 11:00 AM & 7:00 PM Sundays



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

25 September 1982

Dear UFMCC Hymnody Committee Members and Friends:

Although we have not communicated with the entire committee as a group since last year's meeting of the General Conference, we have heard from many of you, have held formal and informal workshops and meetings throughout the Fellowship, and have seen some excellent progress on the Hymnal. We are now calling a meeting of our committee for this coming January--just something to ask for as your Christmas gift this year!

We propose to meet with the entire membership of the UFMCC Hymnody Committee on 13-16 January 1983 in New York. MCC/New York has agreed to host all participants for food and lodging, and transportation costs into New York are as inexpensive as any other major city.

The meeting agenda is coming together thus far as follows:

Thursday Evening, 13 January 1983: Hymn Sing/Reception at MCC/NY, 7:30 pm

Friday, 14 January 1983: A DAY OF LEARNING, 8:30-5:00

Lectures and presentations about hymnody and church music with topics such as Hymn Usage, Gospel Music, Contemporary Church Music, Black Church Music, Cross-Cultural Music, Integrating Various Musical Backgrounds, Trends in Recent Denominational Hymnals, Ways Hymns Change, etc.

Guests may include:

- Dr. George Knight, Pastor, Lafayette Avenue Presbyterian Church, Brooklyn (a More Light Church) and past president of the Hymn Society and editor of its journal for many years
- Erik Routley, Professor of Hymnology, Westminster Choir College, Princeton
- Rev. Jeanne Audrey Powers, United Methodist Clergywoman who serves as NCC and WCC Coordinator of Task Force on Men and Women
- YOU, as participant, inquirer, sharer

Saturday, 15 January 1983: A DAY OF COMMITTEE WORK, 9:30-7:00

Morning: Committee history and assessment of resources

Afternoon and Early Evening: Compilation of next supplement of the UFMCC Trial Hymnal (bring working copies of materials with you for distribution)

Sunday, 16 January 1983: A DAY OF ACTION AND EXPERIENCE, 10:00-??

Morning: General Conference 1983 Planning

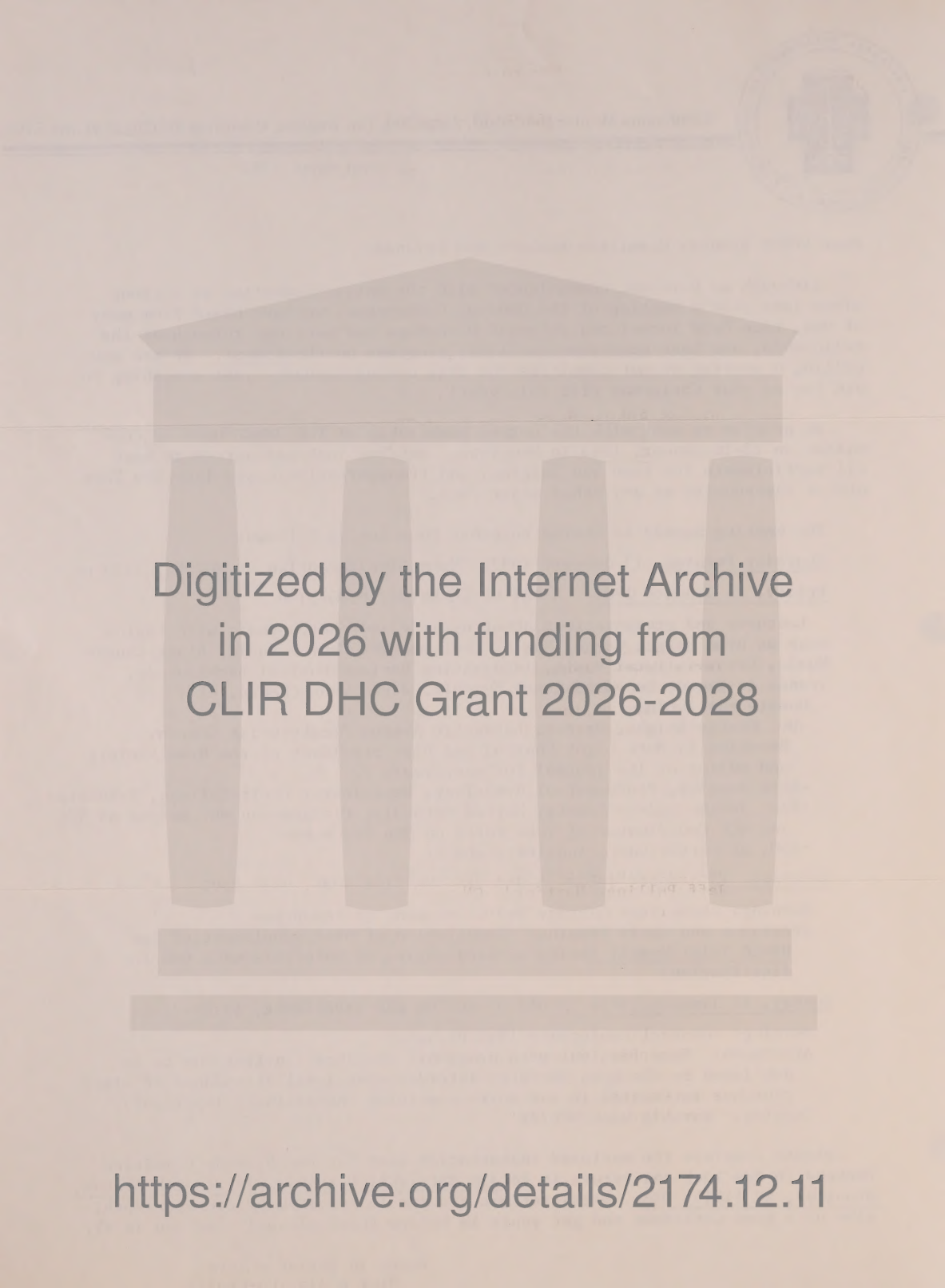
Afternoon: Hymn Festival with other NYC churches (invitations to be published by the Hymn Society; interdenominational attendance of other churches interested in our work--something increasingly important)

Evening: Worship with MCC/NY

Please complete the enclosed registration form for the Hymnody Committee Weekend in New York and return it to Jim Mitulski, Co-Chair, 261 Fourth Avenue, Brooklyn, NY 11215, USA. Registrations are due in New York by December 25th; give us a good Christmas and get yours in before then, please! See you in NY.

Yours in Christ's love,
Dick & Jim, Co-Chairs

Enclosures (2)



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UFMCC Hymnody Committee Members and Friends
25 September 1983

Co-Chairs: Dick Follett, MCC in the Valley, North Hollywood, CA
Jim Mitulski, MCC New York, New York, NY

Members: Lisa Berry, Dallas, TX
Dale Burkholder, Pomona, CA
Lyda Carter, Chicago, IL
Lisa Crawford, Boise, ID
Bob Crocker, New York, NY
LeRoy Dysart, North Hollywood, CA
Arthur Fleschner, Orlando, FL
Joseph Gilbert, St. Petersburg, FL
Carol Ann Kyrias, Chicago, IL
Michael Mank, San Francisco, CA
Willie Smith, West Hollywood, CA

Committees of Members and Friends:

Design and Production: John Ayres, Chair, Hinsdale, IL
Joseph Gilbert, St. Petersburg, FL
Paul Van Order, Houston, TX

Music: Colleen Darraugh, Chair, Toronto, Ontario, Canada
Charles Butler, Washington, DC
Lisa Crawford, Boise, ID
LeRoy Dysart, North Hollywood, CA
John George, Charlotte, NC
Terry Howey, Kansas City, MO
Carol Ann Kyrias, Chicago, IL
Danny Ray, Dallas, TX
Terry Snowden, Baltimore, MD

Liturgical Resources: Arthur Fleschner, Chair, Orlando, FL
Pat Bumgardner, New York, NY
Rita Cisneros-Hunt, Detroit, MI
Roger Harrison, c/o Santa Ana, CA
Bob Jones, Oakland, CA
Gil Lincoln, Nashville, TN
Jeff Pulling, Hartford, CN
Marge Ragona, Boston, MA

Texts: Lisa Berry, Chair, Dallas, TX
Randy Beard, Minneapolis, MN
Lyda Carter, Chicago, IL
Bob Crocker, New York, NY
Dave Dishman, Portland, OR
Ken Einsphar, Minneapolis, MN
Pat Meecham, West Hollywood, CA
Frodo Okulan, Portland, OR
Steve Warren, Humboldt, CA (and San Francisco, CA)

Copyright: Joseph Gilbert, Chair, St. Petersburg, FL
Sky Anderson, c/o UFMCC
Lori Patterson, Edmonton, Alberta, Canada

Unassigned: Randy Hill, Tucson, AZ
Reece Peregin, Long Beach, CA
Others interested in working on this long-term project.

UFMCC HYMNODY COMMITTEE WEEKEND

NEW YORK CITY

13 - 16 JANUARY 1983

Registration Form

NAME: _____
(please print or type)

ADDRESS: _____
(number) (street) (apartment)

CITY: _____ STATE: _____ ZIP CODE: _____

COUNTRY: _____ TELEPHONE: _____ / _____
(area code) (number)

WORK TELEPHONE (if available): _____ / _____

HOME CONGREGATION: _____

COMMITTEE ASSIGNMENT/PREFERENCE: _____

Please expect me for the following meetings:

☐ Thursday, 13 January, Evening Hymn Sing/Reception, 7:30 pm

☐ Friday, 14 January, A DAY OF LEARNING, 8:30 am - 5:00 pm

☐ Saturday, 15 January, A DAY OF COMMITTEE WORK, 9:30 am - 7:00 pm

☐ Sunday, 16 January, A DAY OF ACTION AND EXPERIENCE, 10:00 am - ??

Please check one of the following:

☐ I will need housing and meals from MCC/NY

☐ I will need housing only from MCC/Ny

☐ I will not need housing or meals from MCC/NY

Please check applicable boxes if you need housing:

☐ Smoker ☐ Non-smoker

Please do not house me near ☐ cats, ☐ dogs, ☐ other _____
(specify)

I plan to arrive by ☐ auto, ☐ bus, ☐ train, ☐ airplane on

(date) _____ at (time) _____ via (carrier & number) _____.

Please mail by 15 December to: Jim Mitulski, Co-Chair, UFMCC Hymnody Committee,
261 Fourth Avenue, Brooklyn, NY 11215, USA

Need additional registration forms? Please duplicate this one.

Board of Elders Minutes

June 29 - July 2, 1982
Dallas, Texas

A Administration

A4 Office Administrator's Report

82A4-2 MOVED to accept the Report from the Office Administrator and endorse item No. 1. (See Attachment No. 1)
(M-White/2-Mank; unanimous)

82A4-3 At the recommendation of the Office Administrator and Treasurer we agree to continue on the austerity budget with the following changes: Perry and Wilson receive half their raises now, and finances permitting, the rest in October. The staff will also receive their full raise at that time. The austerity budget for the Task Force on Race Relations be increased to \$250 per month.

A6 The Board of Elders

82A6-2 Advisory Letters

82A6.1-4 Upon requests from several Churches, and after consultation with the Commission on the Laity and the Commission on Government Structures & Systems, the Board of Elders agrees unanimously that in view of the 1981 By-laws changes in Article IV, student clergy are not to serve as lay representatives to Fellowship Commissions, Committees, Boards or as lay delegates to District or General Conferences. However, student clergy may serve as clergy representatives to Fellowship Commissions and Committees. They do not, however, have clergy voting status at District or General Conferences.
(M-Mank/2-Arheart; unanimous)

82A6.1-5 MOVED that the Board of Elders rescind an action of the January meeting (82C2-2) regretfully. The motion read as follows: "MOVED that Clergy as well as lay delegate vote(s) be suspended at District and General Conference if tithes are not paid up to date. Elder Mank pointed out that our present system, which only suspends lay delegate votes, is discriminatory. This motion will also be forwarded to the By-Laws Committee." The problem of co-accountability of Clergy and Laity for local Church tithes being paid on time is referred to Government Structures & Systems for consideration. We want to insure equality, responsibility and penalty, but our by-laws do not insure that presently.
(M-Mank/2-Arheart; unanimous)

82A6.1-6 MOVED to approve Reverend Wilson's advisory response to Reverend Gil Lincoln's questions concerning the rite of membership. (See Attachment No. 2)
(M-Harvey/2-Arheart; unanimous)

82A6.1-7 Reverend Clifford Turpin Klein asked for an interpretation of Article VII, line 13 and line 20. We agreed that "identifiable financial support" is left to the local Church to interpret. And in answer to the question if a congregation can extend, through an SOP, the two month period of inactive status to a three to six month period, the answer is, yes, "at their discretion."
(M-Wilson/2-White; unanimous)

82A6.1-8 MOVED to confirm Reverend Gil Lincoln's interpretation of Article VI, B. (See Attachment No. 3)
(M-Wilson/2-Arheart; unanimous)

A6.3 Mission Status Requests

82A6.3-3 MOVED to formally affirm the designation of MCC-Little Rock, AR as a Mission in the Universal Fellowship of Metropolitan Community Churches.
(M-Harvey/2-Smith; unanimous)

82A6.3-4 MOVED to designate MCC-Birmingham, England a Mission in the Universal Fellowship of Metropolitan Community Churches.
(M-White/2-Arheart; unanimous)

82A6.3-5 MOVED to dissolve the Mission at San Luis Obispo at the request of the Board of Home Missions of the Southwest District.
(M-Wilson/2-Harvey; unanimous)

- A6.4 Charter Requests
- 82A6.4-1 MOVED to formally designate MCC-Springfield Family, Springfield, Missouri, a Chartered Church in the Universal Fellowship of Metropolitan Community Churches.
(M-Archart/2-Smith; unanimous)
- 82A6.4-2 MOVED to formally designate MCC-Albuquerque, New Mexico, as a Chartered Church in the Universal Fellowship of Metropolitan Community Churches.
(M-Harvey/2-Archart; unanimous)
- A6.6 Fellowship SOP's
- 82A6.6-1 Regarding Church mergers: if a Mission wishes to merge with a Chartered Church or another Mission it must be approved first by the Board of Home Missions and then by the Board of Elders. The same is true for two Chartered Churches. If a Study Group wishes to merge with another Study Group, Mission or Chartered Church, the Board of Home Missions must approve.
(M-Wilson/2-Harvey; unanimous)
- A7.82 Elders Minutes
- 82A7.82-1 MOVED to accept January, 1982 minutes as amended: in 82J85-1, Elder Smith chaired the meeting, and "Perry" should be substituted for "Smith" in the "Yes" votes.
(M-Mank/2-Harvey; unanimous)
- NOTE: The Board of Elders spent time evaluating our meetings, our process, facilities for meetings and our agenda. The meeting in October, 1982 will be held in Los Angeles. We will continue evaluating our meetings.
- A11.4 In Unity
- NOTE: Reverend Perry gave an oral report on the status of In Unity.
- A11.5 The Gay Christian
- MOVED to accept the report from Reverend F. Jay Deacon on the Gay Christian. (See Attachment No. 4)
(M-Archart/2-Smith; unanimous)
- B82 Budget and Finances
- Elder Mank reported that we now have all four quarterly reports from 1981-82 and the year end financial report is complete. Finance Committee members have received all reports. Elder Mank is working with our Office Administrator, bookkeeper and accounting firm to improve our bookkeeping practices and accountability. The Fellowship's financial position is improving slowly. We have repaid a \$10,000 Loan from Long Beach and the first \$5,000 on the \$25,000 loan from our Church in St. Petersburg. We are just meeting the austerity budget. We need to proceed with caution. Our hope is to try to retire the debts as soon as possible, perhaps through Fellowship Sunday offerings.
- B8 "Rand Corp."
- NOTE: Elders Mank and Wilson reported that plans are underway for a meeting during the first weekend in September of our "Rand Corp." There are seven or eight lay people with expertise and/or interest in long-range financial planning and development for the Universal Fellowship of Metropolitan Community Churches. We call it "Rand" because it is *our own* "think tank." Elder Mank suggested it mean "Reason Against No Direction." The results of this meeting will be shared as soon as possible.
- B14 Business Consultant
- NOTE: The Board of Elders had some conversation with Jay McManus, mostly concerning Elders management of our business meetings, etc. Mr. McManus offered to have someone from his firm do an annual evaluation of our Fellowship offices - we hope to complete that before our October Elders meeting. We also discussed a handbook for District Coordinators and Lay Representatives.

- C4 Southeast District
- 82C4-3 MOVED to accept MCC-Pensacola's SOP's as being consistent with U.F.M.C.C. By-laws.
(M-Smith/2-Harvey; unanimous)
- 82C4-4 MOVED that the SOP's of the Southeast District are consistent with U.F.M.C.C. By-laws.
(M-Wilson/2-Smith; unanimous)
- 82C4-5 MOVED that the additional SOP's from Fort Lauderdale, MCC of the Holy Spirit, are consistent with U.F.M.C.C. By-laws.
(M-Mank/2-Smith; unanimous)

C8 Northwest District

- 82C8-1 MOVED that the By-laws from MCC-San Francisco are consistent with U.F.M.C.C. By-laws.
(M-Mank/2-Smith; unanimous)

C11 District of Australia:

MOVED that the Board of Elders divide the District of Australia as of September 1, 1982 into two districts: Northern Australia, which will include New South Wales, Queensland, the Northern Territories and ACT; and Southern Australia which will include South Australia, West Australia, Victoria and Tasmania. That clergy and lay representatives of both districts hold conferences no later than September 15 to elect district officers. That all district financial indebtedness will be settled by that date. That any funds remaining be divided equally between the two new districts. That all files of the District of Australia be forwarded to Los Angeles to U.F.M.C.C. headquarters for archival purposes. The Board of Elders names as convenors for the two new districts who will moderate the district conferences until elections are held: for the Northern District: Nolan Winter, Brisbane; for the Southern District: Dennis O'Donnell, Adelaide.

(M-Harvey/2-Wilson; Yes: Harvey, Wilson, Smith, White; No: Archart; Abstaining: Mank)

G Commissions, Committees, Boards, Task Forces & Departments

- 82G3-3 MOVED that we accept the report from the Executive Secretary of World Church Extension. (See Attachment No. 5)
(M-Mank/2-Archart; unanimous)
- 82G3-4 MOVED we investigate the cost and procedures for translating U.F.M.C.C. materials (primarily By-laws, "U.F.M.C.C. Today" and "Homosexuality and the Bible") into French, German and Swedish and other languages. The Fellowship offices will investigate.
(M-Wilson/2-Archart; unanimous)

- 82G3-6 BE IT RESOLVED that because of the international ministry of our Fellowship that it is the policy of U.F.M.C.C. to provide for clergy and their spouses and for lay ministers and their spouses, the necessary papers for the purpose of immigration and naturalization. This does not grant to any individual voting privileges at General or District Conferences.
(M-White/2-Wilson; unanimous)

- 82G3-7 MOVED that we affirm the following vis-a-vis the budget for World Church Extension: Since 1979 the Fellowship budget has had the responsibility to insure the operation of World Church Extension. Until this meeting only the specially designated funds in the World Church Extension fund have been used, not general funds. Because the Fellowship in general is on an austerity budget and because the World Church Extension fund is nearly depleted, we are now placing World Church Extension on an austerity budget as well. We will pay World Church Extension costs out of the general fund, and, as they become available, out of World Church Extension funds. The new austerity budget will maintain our office and personnel in London and the monthly stipend to Nigeria (\$150), because Nigeria is our oldest World Church Extension area, and since our monies contribute to basic survival needs. All other programs are discontinued, with the exception of insuring Reverend Jose Mojica's trip to Mexico City for the Hispanic Americas District Conference. The World Church Extension austerity budget will be reviewed at every Elders meeting.

(M-Mank/2-Wilson; unanimous)

- G4 Commission on Faith, Fellowship & Order
- 82G4-2 MOVED that the Board of Elders accept the report from the Chair of Faith, Fellowship & Order. (See Attachment No. 6)
(M-Harvey/2-Archart; unanimous)
- 82G4-3 MOVED to approve \$300 for Faith, Fellowship & Order expenses. We will review our budget in October and will pay Reverend Jennie Boyd Bull's way to Clergy Conference in November for the FFO meeting.
(M-Mank/2-Wilson; unanimous)
- G7 Department of Christian Social Action
- 82G7-2 MOVED to accept Adam DeBaugh's report from the Department of Christian Social Action. (See Attachment No. 7)
(M-Mank/2-Archart; unanimous)
- G9 Commission on Special Ministries
- 82G9-3 MOVED to accept the report from Reverend George McDermott. (see Attachment No. 8)
(M-White/2-Archart; unanimous)
- 82G9-4 After reviewing all resumes and applications, MOVED, to appoint G. Duane Littlefield as Chair of the Task Force on Substance Abuse; and moved to appoint Reverend Michael Piazza, Reverend Steve Quesnel and Shirley Young to the Task Force as members.
(M-White/2-Harvey; unanimous)
- G10 Clergy Credentials & Concerns Committee
- 82G10-1 MOVED to appoint Reverend Brenda Cisneros-Hunt to the Clergy Credentials & Concerns Committee and to appoint Reverend Jeffrey Pulling the first alternate.
(M-Mank/2-Archart; unanimous)
- 82G10-2 MOVED to refer Reverend Uhrig's letter regarding inactive clergy on the C.C.C.C. back to the Committee to bring action on it at General Conference if they so desire.
(M-Wilson/2-Smith; unanimous)
- 82G10-3 MOVED that the Board of Elders ask the C.C.C.C. to consider changing the procedural requirements of transferring clergy from other denominations into M.C.C. We feel that if a clergy has a proven track record in ministry in his/her denomination, or an earned seminary degree, they be required to pass only the exam on M.C.C. Polity and be evaluated individually on his/her qualifications for ministry in our Fellowship based on previous pastoral experience and/or formal education.
(M-Archart/2-Smith; Yes: Harvey Smith, Archart, Mank, White; No: Wilson)
- NOTE: Reverend Harvey will be in correspondence with Reverend Nancy Radclyffe concerning her proposal for pastoral care ministry.
- G10.2 Judiciary Committee
- 82G10.2-1 MOVED to appoint Reverend Phil Speranza and Reverend June Norris to the Judiciary Committee.
(M-Wilson/2-Archart; unanimous)
- G11 U.F.M.C.C. By-laws
- 82G11-3 MOVED to refer Reverend Donna Vinson's letter to the Commission on Government Structures & Systems for consideration.
(M-Wilson/2-Archart; unanimous)
- 82G11-3 MOVED to accept report and proposal of the Chair, Larry Rodriguez. (See Attachment No. 10)
(M-Harvey/2-Mank; unanimous)
- G15 Department of Ecumenical Relations
- NOTE: Adam DeBaugh And Nancy Wilson gave a lengthy report on the progress of negotiations with the National Council of Churches of Christ in the U.S.A. regarding our membership. Nancy and Adam will continue to work closely with the Elders and Fellowship Churches as the process continues.

- 82G15-3 MOVED to accept the report from the Department of Ecumenical Relations. (See Attachment No. 11)
(M-Archart/2-Smith; unanimous)
- G16 Task Force on Media Ministry
- NOTE: Reverend Perry gave a report on the progress of the TV special. We now have a 12 minute demo tape which can be shown to help people understand the purpose of the show and to raise funds. This tape was presented at the Dallas planning and strategy meeting. We still need to finish raising the production money. At this time it looks as though October will be the last shooting date, and the show should be ready for airing by April, 1983.
- 82G16-4 MOVED to accept the addition to the TV special contract. (See Attachment No. 12)
(M-Archart/2-Harvey; unanimous)
- G Samaritan Theological Institute
- 82H-1 BE IT RESOLVED that the name of Samaritan Theological Institute be changed to Samaritan Education Center to reflect a broadening of the focus of Samaritan; that the Department of Christian Education be dissolved and that Samaritan Education Center become the Christian Education arm of the Fellowship. That in order to facilitate this change, the Board of Regents be re-named the "S.E.C. Management Team", that all present regents be invited to join this team and that at least three additional team members be appointed from the Los Angeles area for on-site administrative assistance, fund raising, and PR assistance. That Excel continue to be under the supervision of the S.E.C. Management Team, and that Samaritan's resident college and Division of Extended Studies also continue as divisions of S.E.C. We will review the results of this action in October. (See Attachment No. 13).
(M-White/2-Wilson; unanimous)
- J83 General Conference XI
- 82J83-2 MOVED that Ms. Hasani Gough be named General Conference XI Coordinator to replace Dale Leeche who resigned.
(M-Wilson/2-Harvey; unanimous)
- 82J83-3 MOVED that Adam DeBaugh be named Media Coordinator for General Conference XI.
(M-Harvey/2-Archart; unanimous)
- 82J83-4 MOVED that Virginia Mollenkoff be invited to be our guest speaker for General Conference XI.
(M-Harvey/2-Archart; unanimous)
- 82J83-5 MOVED that the Board of Elders will choose the Music and Worship facilitator in October, 1982.
(M-Harvey/2-Archart; unanimous)
- J87 General Conference XII
- 82J87-1 MOVED that the Elders approve Elder Smith's draft response to Reverend Gilbert regarding bid for General Conference, 1987. All letters of inquiry will receive this response outlining what we need in Conference site bids. (See Attachment No. 14).
(M-Mank/2-Wilson; unanimous)

23 June 1982

ADMINISTRATIVE REPORT

To: UFMCC Board of Elders

Things are moving along rather well in the offices. Loni, our new switchboard operator, is fitting in and doing a great job. Our work load is starting to increase. I believe we may be "over" the worst of our slump, and everyone is keeping busy. Elder Mank has authorized a go ahead on the new phone system and I am having meetings with the phone company to discuss the actual cost. I have spent several hours working with Hasani on General Conference. It's hard to believe we are only a year away from conference. As of July 1st the Fellowship Staff is also totally involved in preparing for General Conference. Michael and I also talked of putting together a "gift list" for the General Offices as a way of getting things we need but cannot afford at this time. All in all the offices are running smoothly and efficiently.

Submitted by: Philip Gallnitz
Office Administrator

3 February 1982

The Board of Elders
UFMCC - Suite 304
5300 Santa Monica Blvd.
Los Angeles, CA 90029

Dear Elders

A question about the initial membership of a Study Group has arisen in this District, and perhaps elsewhere. It is whether the persons who sign a petition to become a Study Group become members when that petition is accepted, or whether it is necessary for them to take part in classes of instruction and then to be publicly received?

The custom of this District is that no petition is accepted until and unless the local group of interested persons have received four presentations, at one week intervals, on the Statement of Faith, the Bible and homosexuality, our polity, and the rights and duties of membership.

Because that seems to me to meet the requirement of classes of instruction, I have been saying that persons named on the petition are by that fact members in good standing and need not to be publicly received - all the more so since the worship coordinator is ordinarily one of those persons, and since they are the persons likely to be at a service of worship soon after attainment of Study Group status.

I don't know if an Elders' Advisory Letter is called for or not: I'd welcome one. I do need confirmation or correction from the Elders or the By-laws Committee if this has been dealt with before.

Gilbert H. Lincoln, District Coordinator
South Atlantic District

February 8, 1982

Reverend Gilbert Lincoln
Metropolitan Community Church
131 15th Avenue North
Nashville, TN 37203

Dear Gil:

Since our next Elders meeting is not until June, I have proposed an answer to your question which the Board of Elders has approved.

Membership in the Universal Fellowship of Metropolitan Community Churches is a *Rite* (Article III C.2). A Rite is of necessity an event, and one may only *attain* membership in U.F.M.C.C. by receiving the rite at "any regular worship service."

Your District's custom of giving membership instruction prior to granting status is admirable and we commend it. However, to *attain* membership such person must be received at a local worship service. How they are received, by whom, is, of course, up to local option.

Grace & Peace,

Reverend Elder Nancy Wilson
Clerk, Board of Elders

NW/fkz

25 May 1982

Request for an Elder's Advisory letter

The Board of Elders
UFMCC - Suite 304
5300 Santa Monica Blvd.
Los Angeles, CA 90029

Dear Elders,

The By-laws of the UFMCC in Article VI, B, regarding Missions, do not provide the case of need to replace a resigning member of the Interim Board. MCC of Knoxville, TN, have brought the matter to my attention because their Treasurer has resigned, and the resignation of another member of the Interim Board is possible in the near future.

I said to them that my interpretation of the By-laws' intent and pattern was that, in parallel with the provisions for the Chartered Church, their Interim Board should select a person to fill the unexpired term of the Treasurer unless a congregational meeting was held before that one-year term expires, when the congregation should elect a person to the unexpired term.

I said that a person is elected to a specific responsibility on the Interim Board by the congregation of the Mission, and that therefore resignation from that responsibility comported resignation from the Interim Board itself.

I advised the leadership of MCC of Knoxville of these opinions, invited them to bring the matter up for discussion among the members of the Board of Home Missions at District Conference, and told them I would ask you to issue an Elders' Advisory Letter confirming my interpretation of the By-laws or correcting it, for the guidance of this District.

The question was not presented from Knoxville but might arise, whether a congregation may vote to elect persons to terms shorter than one year; or whether they must elect for a whole year even at a meeting of the congregation other than the Annual Meeting. My interpretation of the By-laws would be that a Mission must elect for a one-year term at the Annual Meeting and at any other meeting may elect only for the unexpired portion of that term.

Thank you for your attention to this matter. And may God continue to bless each one of you.

Gilbert H. Lincoln, District Coordinator
South Atlantic District

June 9, 1982

The Board of Elders
UFMCC
5300 Santa Monica Blvd. / 304
Los Angeles, CA 90029

Dear Friends:

Another issue of The Gay Finally Christian has been completed, and that feels good. Now that that's done, it may be time for a few words about the past and future year, the magazine, and myself.

I do not anticipate another one-year gap between issues (unless you count the special General Conference issue-ette, in which case it's nine or ten months). Here are the major factors in the delay:

The obvious - the accident, and the months following when everything was an effort.

The work backlog at the church which faced me upon return, on top of the predictable busyness of the fall and cranking up a new year's program.

A paucity of good copy. Frankly, good copy is generated from MCC writers and others most effectively face-to-face at events and conferences and so on; and I haven't been to any. The present issue has three lead articles, none of them by MCC people (Ruether, Crew and Tinney).

Jean has experienced delays with artwork, too. Being now in the employ of somebody else, she has to wait until she has free time to do TGC, and her paying job has kept her awfully busy lately. Her work is too outstanding not to just wait sometimes; I must hope that neither she, nor I, will be kept for so long a period from the work of TGC in the future.

Life is still busy, but that never kept me from getting the magazine out in the past. The fact that I haven't *seen* much of anybody for so long is a much more important factor. I am glad to report that the District has agreed to ship me to Dallas for GSS and whatever other participation in June 28-July 2 is appropriate. It will be good to see you again.

Faithfully

F. Jay Deacon, Pastor
Good Shepherd Parish MCC
Chicago, IL

WORLD CHURCH EXTENSION REPORT - June, 1982

To: The Board of Elders
 From: Rev. Elder Jean A. White - Executive Secretary for World Church Extension

This quarter has not brought in as many enquiries as the previous quarter did. However, we have received numerous letters, asking about M.C.C. Most of these have come from Germany, France and Holland.

The work in England is progressing well. We are so thrilled that the Birmingham Church is applying for mission status and that new growth is seen there continually. We get continuous enquiries from people wanting to come to M.C.C. from different parts of the country. We just wish that we had more people available to begin groups.

Sweden - The group in Motala is making steady progress. They meet together on a weekly basis and hope that they will be able to apply for a study group status by the next Elder's Meeting. They are also talking about extending into two towns close by from where they have had numerous enquiries.

Copenhagen, Denmark - Rev. Bjorn Marcusson and the people in Copenhagen are working hard for M.C.C. in that town. Their outreach into the womens community goes on and they are seeing plenty of results.

France - Claude Sassano has not made much progress with beginning a group in Bordeaux, he was full of enthusiasm when I visited there but it seems to have waned a little now. We have two women from a town called Argenteuil, just outside of Paris, who have been in regular contact with us. They visited London two months ago and are coming again on 10th July. They are really interested in gathering a group together in that area of France. So, we are praying that the Lord will open a new field of work for us there.

We regularly receive mail from the people that we have been in contact with for some time, from Poland, Bulgaria, Yugoslavia, Germany, Austria, Holland. If only we had literature in those languages it would be a great help.

Many people have promised to help in translating materials into Swedish, Norwegian and German. However, none of them have come to fruition. We do have the Fellowship leaflet in German but could do with the by-laws. Of course, Swedish is now becoming a very important language for us to have materials in.

A firm of solicitors in Toronto offered their services in translation work via Rev. Brent Hawkes. I wrote to them some months ago but have not had a reply.

Nigeria - Rev. Sylvannus Maduka writes regularly telling how the work is progressing there. He sadly misses the use of the car, he has not been able to obtain another one. I believe that they are having financial problems again. He is working on a building site on a casual basis to help maintain his family at present. This of course curtails the work that he can do for the groups there. Regarding the idea of paying for a person to come either here or to America to train in the medical field, Rev. Maduka has sent me a name of a young man. I have written to him but as yet have received no reply.

Rev. Jane Carl's Church has been given a huge donation of medical supplies which I am sure will be of great use in Nigeria. However, I don't know how we would be able to ship them out there without them getting stolen, or who would be able to administer them once they were there. I suppose the ideal thing is for someone to travel with the goods and be able to administer them on arrival.

Hispanic Americas - Rev. Jose Mojica writes in his report that the work in the Hispanic ministry is going ahead in leaps and bounds. Mexico is doing very well. They are very excited about having the district conference there and are really looking forward to it. Santa Cruz is getting very involved in the Hispanic community in Tucson. Bern David is also trying to start another group in Nogales, Mexico. A new group, Maranatha has been started and it has been recognized as a study group. Rev. Jose Cruz is the worship coordinator.

Rev. Jose Mojica is very concerned about the financial situation of World Church Extension. He mentions in his report that if there is no money to pay the salary then he will have to go back to full time work and this of course will prohibit him visiting the groups and working with people in the way that he has been doing. We have much to praise the Lord for, for the continuing growth of the Hispanic work.

New Zealand - The work in Auckland continues to grow and the worship coordinator is Leigh Neighbour. They are thinking of outreach into other parts of New Zealand. Bill Hein from the Auckland Church, formerly from Australia, is coming to live in Holland in October of this year, and would like to start a work there.

One of the exciting things that has happened has been the translation of the Fellowship leaflet into Chinese. When I was in Cincinnati in February, the Church there gave me a copy of this. It was done by one of the members of the Cincinnati Church with the help of a Chinese student. At the moment we are trying to get it typeset. As we have had several enquiries from Chinese speaking parts of Asia it will be a wonderful thing to be able to send them this literature in their own language. It must have taken many, many hours of real hard work.

Overall, the picture is good for World Church Extension. There is continuous growth, it might be slow compared with what we see in the States, but for us it is exciting. In November we are holding our first all European Conference. We are looking forward to this greatly, for many of our European friends it will be the first point of personal contact they will have had with the Fellowship. Until now it has all been through correspondence. We are expecting a great blessing from the Lord.

The main concern for us in World Church Extension is the financial one. We are only just meeting the budget set by general conference on a month to month basis. It is certainly hard to look ahead for the future. At present, we are wondering where the next month's money is to come from. We do believe that God will provide for us, maybe not in the way that we have been expecting, maybe we will have to "pull our horns in" over some of the things that we have been planning to do, but we are confident God will supply our needs, if not our wants.

In Christ's Service,

Rev. Elder Jean A. White
Executive Secretary for World Church Extension

COMMISSION ON FAITH, FELLOWSHIP, AND ORDER

June 1982

To: Board of Elders, UFMCC
 From: The Rev. Jennie Boyd Bull, Chairperson
 Subject: Reprot of the Commission on Faith, Fellowship and Order

Since your January meeting, FFO has been birthed as an active commission and is hard at work fulfilling its mandate.

- We are now a full commission of 26 lay and clergy members, elected by every district in UFMCC, plus the Hispanic Americas and UK and Europe extension areas. (See the attached roster.)
- We held our first meeting April 21-23, during Eastern Clergy Conference in Maryland, and there developed a process for fulfilling our mandate. We created two workshops on Basics of the Christian Faith, to be offered in each district and extension area in 1982. (See the attached general letter reporting on the meeting.)
- We have scheduled a second meeting for November 19-21 in San Francisco, CA, where we will begin to collate this information and draft a report for general conference, to be circulated throughout the Fellowship for input, and finalized at another FFO meeting immediately prior to General Conference in Toronto. The Commission will NOT be presenting proposed changes for the Statement of Faith as part of its report.
- The elected, representative structure of FFO has created the base for building a long range network for theological dialogue and Christian education at all levels of our Fellowship. The Commission urges UFMCC to utilize the FFO representatives by passing on information about Christian Education efforts and resources at the local level, and to continue coordination with Samaritan Theologicl Institute's resources and extension courses sponsored by FFO. Because Christian Education is a priority for this Fellowship, the structures created now with FFO can serve us well in future years as we build ways of growing together in faith.
- A revised budget request of \$1,000 to UFMCC has been submitted, of which the \$300 for postage and printing has been funded. Contributions have been received from the Mid Atlantic and Northwest districts thus far, and at least two districts have committed themselves to funding travel of their representatives to the November FFO meeting. (See attached financial report.)
- The Rev. Joseph Gilbert is collating information on the history of our Statement of Faith and will be soliciting comment for annotation of these "Faith Statement Parallels" so that the Commission can gain perspective on the development of and dialogue around our faith statement since it was first adopted in 1970.
- The history of FFO itself is being compiled by the Rev. Jeff Pulling, to provide continuity with the "Six Questions" for our theological growth.
- The Rev. Marge Ragona, Ms. Betty Pedersen and Rev. Clarence Crossman are a working group for development and collation of information from the workshops I and II. These workshops, plus a final project, are being offered as an STI extension course.
- FFO plans to submit articles to *In Unity* about the information and resource-gathering process at the district level, and hopes to share what resources it gathers as a commission.

Yours in Christ,

Jennie Boyd Bull

Commission on Faith, Fellowship and Order

FINANCIAL STATEMENT

1st Quarter, January - March 1982

opening balance	0
revenues	0
expenditures	\$7.40 postage
closing balance	(7.40)

2nd Quarter, April - June 1982

opening balance	(\$7.40)	
revenues	\$300.00*	travel
	300.00**	postage
	30.00***	
	\$630.00	total revenues
expenditures	\$300.00	Dallas conf. expenses for chair
	66.25	postage and reproduction
	\$366.25	total expenditures
closing balance	\$256.35	as of June 28, 1982

* red 6/18, from Mid Atlantic District, for travel of chair to Dallas planning meeting.

** red 6/14 from UFMCC, budget line item for postage and reproduction costs.

*** red 6/14, Northwest District contribution, from Betty Pedersen

(The Rev.) Jennie Boyd Bull, chair

TO: UFMCC Board of Elders
FROM: R. Adam DeBaugh, Director, Department of Christian Social Action
RE: Report for June 1982 Elders meeting

Greetings to you all! I have two items for this report, in addition to the news that I have moved to 8301 - 16th Street, Apartment 201, Silver Spring, Maryland, 20910, telephone: 301/585-3330. The new apartment is a two bedroom one, the second bedroom is devoted totally to office space.

The Let's Do the Gospel Series is coming along slowly. Upon my return from Dallas I shall be able to finish typing the final draft of the first issue, on Burnout, and send it to the typesetter. The next issues, on Coming Out and Writing to Congress are almost finished the rewrite of the initial pamphlets (which you may remember as being the Washington Office's best sellers) and the addition of a Bible study for each. They should be ready soon after Burnout is completed.

Fund raising for this series has proceeded slowly and probably will pick up after the first couple have actually been printed. I will send you all copies as soon as they are off the presses, of course.

Secondly, the work of the World Hunger Task Force is picking up speed. I have some names I would like to send up to you for official appointment to this Task Force: the Rev. Bonnie Daniel, Colorado Springs, Colorado; the Rev. Robert Galloway, Waterloo, Iowa; Ms. Sherre Boothman, Washington, D.C.; the Rev. Sam Edelman, Fayetteville, Arkansas; the Rev. Sky Anderson, San Jose, California; Eugene P. Barton, Columbus, Ohio; the Rev. Elder Nancy Wilson as liaison Elder, and myself as chair.

Other names, especially of lay people, are pending their acceptance and will be sent to you at your next meeting.

We hope to develop over the next year a comprehensive program of resources, information and action for UFMCC congregations to address world hunger both at home and abroad.

The summer should be a busy time for me, having gotten settled into my new home and office and getting both the Let's Do the Gospel Series and the Hunger Task Force fully off the ground. See you in Dallas!

COMMISSION ON SPECIAL MINISTRIES

Report

June 14, 1982

Universal Fellowship of Metropolitan Community Churches
Los Angeles, California

Chairperson: Rev. George S. McCernott
Providence, Rhode Island

The past few months have not brought about all that is possible in a program dealing with those with special concerns. However, there has been progress in what is presently taking place, and plans for the future. As we work together we learn that each step is a far better step and improvement on all that has gone before.

Clergy Conference in Maryland this year became an eye-opener and a consciousness raising on the part of this chairperson, since he was confronted with the fact that he had no materials to work with during the conference that were in a media that he could utilize. However, this did not go for long; for immediately plans were set forth that subsequent conferences would take stock of this fact, and sincere efforts be made to make sure that the needs of those with special concerns be taken into consideration. As a result in a mailing soon to be made to all in the Fellowship a copy of a resolution passed by the Northeast District Conference in February, 1982, is being sent to all pastors and churches throughout the Fellowship encouraging each person in UFMCC to be aware and take steps to make all conferences and programs accessible to all persons with respect to buildings and form, insofar as possible. Accompanying this resolution is a letter which I sincerely hope all will read who receive it; for in the past when a request went out to clergy for the names of persons within their congregations who may be interested in special ministries, only five responded. It causes one to wonder where the concerns of our Fellowship lay, and then what are the feelings of others within the Fellowship about those who have special needs, and it takes the concern of others to make those needs apparent.

While visiting in Indianapolis in the month of March, 1982, a visit was made to Chicago and to the Lambda Resource Center for the Blind. This particular group has made possible a complete list of all books on tape, and in Braille and large print that have been accessible to the sighted Gay and Lesbian community. In addition a quarterly is published on tape for those who subscribe, along with other interesting features such as more recently the Gay Yellow Pages, N. 12 on 7 tapes available for \$10.50. A story about LRC for the Blind will be written and hopefully published in "In Unity". LRC has collected from many different resources the titles of books that have presently been recorded and have now made this available to those who have reading problems and have need of recorded materials on tape. Hopefully, that from this source of recorded materials other materials presently published by the Fellowship may be placed on tape for distribution for cost or loan throughout the Fellowship. From this particular program has been gleaned the idea of putting the Fellowship hymnal into Braille and large print, which then shall be available for a small charge from those who would wish a copy in this form. This is presently being produced in these forms.

Because General Conference, 1983 is not that far away, and because it takes time for changes to be made and other special items to be produced - considerations and efforts are now taking place to view the facilities of the next General Conference in its accessibility to those with special needs. This will include such items as possible temporary ramps for those in wheelchairs and with other physical problems requiring the same, accessibility to bathrooms, hymnals and worship service bulletins in a media so that ALL may participate actively in the service and the possible taping of all of the reports of the conference to enable those with reading problems access to all materials prior to the conference. As usual, special effort is being made to make sure that all programs at General Conference will be interpreted for the deaf and hard of hearing. This, incidentally, may require special efforts in the sound system of all meeting rooms. It is also hoped that through this Commission special concerns of all ages may be represented along with those who have special other concerns. In other words - General Conference XI is already in the thoughts of this Commission and special effort is being taken to keep in close communication with the Conference management team in working through some of these concerns.

The need is still great for those persons throughout the Fellowship who have special concerns as their calling, and who are willing to work with us in these efforts. Although, it is important to have persons throughout the world interested in these special concerns, it is also important for this chairperson to be able to meet with some of these persons in groups whether by districts or region. This means travelling, and it means financial assistance. This Commission has no budget, and, therefore, it is important that if pastors and others across the Fellowship know of persons who are willing to give financially that I be informed, and these funds may be deposited with the UFMCC treasurer for deposit in an account, or even with the treasurer of the Northeast District earmarked especially for the work of the Commission on Special Ministries. Right now my effort is to attempt and make the western clergy conference in November with the hope that I will have the opportunity of meeting with those persons from the western part of the country interested in this commission. Then, from that point those interested can begin to minister and create programs for their districts, local churches and congregations, communities and even regions. It is also my hope that those congregations and districts, etc. that already have some kind of programs would let it be known what they are doing, and what they have found as useful and helpful and workable in their need. At General Conference it is my hope that some of these programs may be shared with others through workshops and seminars and displays. Another area which hopefully may be developed during the next few months is working closely with the Department of Social Action. Through the close relationship of both bodies pamphlets and other such materials might be developed that might be used with congregations, community groups, pastoral groups within your local communities, and other agencies serving groups that this commission is making a ministry to possible. Conversations and other such communication must be worked on in this area, and possibly by sometime late this year such materials will be available.

By the Grace of God we shall be making the ministry of this Commission known throughout the world throughout the Fellowship. However, when we lose sight of that ministry in conjunction with other ministries, then we fall short. If God so provides through resources coming financially from others I will be journeying to Minneapolis for the annual convention of the National Federation of the Blind, Inc., the largest body representative of the largest number of blind and visually impaired persons in this country. However, never has this body ever openly acknowledged that within their midst are those persons who are dealing well with their visual impairment, but are having difficulty dealing and working through some of their concerns in relationship to their sexual orientation. A letter has been sent to the national president asking that the chairperson of this commission be given time of the floor of the convention to address these concerns to those who hear and finally hear someone addressing those same concerns openly. We will be heard, and we will be recognized. Unfortunately, there are some who still contend that there are no visually impaired persons who are Gay. We shall see! God has been gracious to us. God has made it possible for us to be concerned about others and to reach out and make our cares known and felt. Now is the time that we must put efforts into such programs - provide funds that taping, reproduction of materials into Braille and large print is carried out, special funds for reproduction of brochures and other such materials for those who wish to learn, and finally opportunities through classes and other such forms for persons to learn techniques that may assist another to find their way through life and love a little easier, because someone cared enough to reach out in the name and love of Christ Jesus. We work, walk and move in faith. It is good! We will endure as does love, in spite of all. We believe in it, and most of all we believe and we know that belief is shared by many. Go in peace and strength that empowers us through the Grace of the Holy Spirit.

Peace and Grace,

Rev. George S. McDermott, Chairperson

copy: the Rev. Elder Jean White

June 9, 1982

TO: THE BOARD OF ELDERS
FROM: CLERGY CREDENTIALS AND CONCERNS COMMITTEE

This is a brief report for your end of June meeting. The C.C.C.C. will hold its full committee meeting July 19-23 in Long Beach, California. This will be our only full committee meeting of 1982.

After this meeting I will offer to you a full report of our actions for 1982. At that time you will get a complete report as to newly licensed clergy, and the status of all other clergy.

Additionally we will provide you with an update on all testing procedures as well as proposed changes in any procedures for testing and administration of the credentials process. Attached to this report is a copy of the agenda for the July meeting.

The Elders will need to appoint new alternate members of C.C.C.C. as we now have none. I will be happy to meet with you to make recommendations at your Dallas meeting.

I do want to commend you for your faithful support for the committee's work since the Houston Conference. We have operated well under the austerity budget outlined by you and have always received our allotment of monies.

Faithfully,

(The Rev.) Larry J. Uhrig
Chair, C.C.C.C.

attachments

TO: The Board of Elders
FROM: Larry Rodriguez, Chairperson of the By-laws Committee
SUBJECT: Quarterly Report
DATE: June 29, 1982

There are, at present, just a few items to report from this committee. The first item to report is that March, 1982 edition of "Keeping In Touch" contained an article I wrote *reminding people of the April, 1983 deadline for submitting proposed by-law changes to be considered at the 1983 General Conference*. The article was also submitted to "In Unity" for publication, but since there have been a number of problems with the publication, I do not know if the article has been published in that journal.

A second item concerns correspondence from the Board of Elders dated February 4, 1982. The letter requested the By-laws Committee to draft a proposed by-law change which would incorporate Board of Elders policy statements concerning voting privileges of clergy and lay delegates from churches who are not current in tithes. It is my opinion that the requested by-law change would be a change in policy and interpretation not currently existing in our by-laws. It is my understanding that the By-laws Committee is a procedural committee whose purpose is to facilitate the handling of proposed by-law changes. It is also my understanding that the By-laws Committee was not intended as a body which could offer *changes* in interpretation or procedure on its own. Therefore, I feel that it is improper for this body to offer a by-law change which would do what you have asked. I have thus submitted your request to the Commission on Government Structures and Systems for their consideration at the June, 1982 meeting. Should they choose not to consider this item, I will inform you and will assist you in drafting a by-law change which could then be submitted by the Board of Elders to the By-laws Committee. This may seem like a complicated way of handling the matter, but I think that the integrity of the By-laws Committee has been maintained over the years by keeping it from establishing policies and interpretations on its own.

The last item to report concerns the other members of the committee. To date, I have not received any official correspondence regarding other appointments to the committee. I am not insisting that other members be appointed at this time. Rather, I am just inquiring so that I can be sure that I maintain lines of communication with other members, if there are any others.

If I can be of any assistance, please contact me.

Your Brother In Christ,

Larry Rodriguez,
Chairperson

TO: UFMCC Board of Elders
FROM: R. Adam DeBaugh, Co-director, Department of Ecumenical Relations
RE: Report for June 1982 Elders meeting

Much has happened on the ecumenical scene, about which you already know. I will focus this report on two specific events which Elder Nancy Wilson and I shared in: the American Conference of Lesbian/gay Christians and the meeting of the Governing Board of the National Council of Churches.

Enclosed is a draft press release about the Lesbian/Gay Christian Conference and a special report to you concerning it. I believe we need specific guidance on the issue of whether you feel there should be a specifically Christian Gay organization, or whether it should be inter-faith.

Secondly, I enclose a draft press report on the Governing Board meeting of the National Council of Churches of Christ in the U.S.A., which also serves as my report to you on that event. I will be able to talk with you privately about some experiences we had with individual people on the Governing Board, but feel it wise not to commit those stories to paper.

Two things I would ask the Elders: shall we attempt to field a full delegation (as if we were members of the NCCC) for the November 1982 meeting of the Governing Board in New York? We must have some presence there and it might be very useful to have more than two.

If we were a member we would, as I read the constitution, have six people in our delegation, including the chief executive of the Fellowship (Troy), a member of the Governing Board (Board of Elders), and executive officers of "cognate boards or program divisions." In addition, the delegation "shall be representative of the communion's racial and ethnic composition," and shall be one half laity, at least one quarter women and one eighth under 28 years of age at the time of their selection.

I believe we can put together a good delegation of six to coincide with NCCC's requirements and who are (with the exception of Troy and Nancy) on the east coast and near the November 1982 meeting place in New York.

The second question concerns our involvement in the Commission on Faith and Order's study for the NCCC. Shall we involve the Lesbian/Gay caucuses in this process as much as we can? What I would propose would be to write the caucus leadership for each member communion and other supportive religious leadership with information about the UFMCC, a copy of our finished press report, and a list of Governing Board members from their denomination, asking them to assist us in the educational effort in their church. In addition, we could pass on information from the Gay caucuses to their respective churches. The reason for involving the Gay caucuses is that the resolution calls for "study and reflection" of "the ecclesiological issues" raised by our application, issues "about the nature of the Church and human sexuality." Not to involve the Gay caucuses is a mistake the churches often make on their own and we should not be a party to making that mistake again in this new period of study.

We have made great progress in ecumenical relations over the last few months, with regard both to our sister and brother Lesbian and Gay religious organizations and the other Churches through the NCCC. The next year should be very exciting as we help build a national Gay religious organization and dialogue with the National Council of Churches.

Box 33954, Station D
Vancouver, B.C. V6J 4L7
June 15, 1982

The Rev. Troy D. Perry
Universal Fellowship of Metropolitan Community Churches
5300 Santa Monica Blvd., Suite 304
Los Angeles, CA 90029

Dear Rev. Perry:

As we discussed recently in Los Angeles, the one-hour television special titled *God, Gays and the Gospel: This is Our Story*, will require a renegotiated budget of \$65,150.00 to reach completion by January, 1983.

Terms of payment are as follows:

July 15th	\$ 5,000.00	Forward Focus Productions
July 20th	2,000.00	San Francisco Shoot
August 13th	1,000.00	Dallas Shoot
September 21st	5,000.00	Vidcom Productions, L.A.
September 30th	20,000.00	Forward Focus Productions
October 21st	5,000.00	Vidcom Productions, L.A.
	\$38,000.00	

A total of \$19,026.00 has been paid out to date to Tele-Image Productions in Houston and Forward Focus Productions in Vancouver.

The final payment of \$8,124.00 will not be required until completion and acceptance of the final program by U.F.M.C.C. in January, 1983, upon delivery of the show on 1" videotape, ready for airing.

I trust this arrangement will be agreeable to the Fellowship, and I am looking forward to getting to work on this project again, as soon as possible.

Sincerely,

Mary Anne McEwen, President
Forward Focus Production

Please note: This new budget includes one day of shooting in San Francisco, July 22-23, and one day shooting in Dallas, August 13-15, 1982.

Additional costs of transfer from film to video and useage rights of historical footage needed from Pat Rocco will be arranged separately by Troy Perry, and are not included in this budget.

June 22, 1982

TO: STI Board of Regents
 FROM: (Rev.) Lucia Chappelle, Acting Dean
 RE: NOTES AND REPORTS

Hello all!

Let me start by filling you in on what's been going on at STI in general since the April Regents' Meeting.

When I returned to the office, most of the STI Sunday materials had still not been mailed from the Fellowship office. This was pretty disappointing since the target date originally set by the office manager was April 15th. Unfortunately, confusion reigned once again. More on this in the notes on the STI Sunday report.

I spent a couple of weeks working on the stack(s) of "current" correspondence, steadily losing hope that I'll ever be less than 3 months behind. Somehow as the end of the semester crept up, I put together the Entr'acte for this summer, had a faculty meeting to review the curriculum and plan for First Semester and kept day to day track of the money without much pretense of a system, not to mention dealing with people on the phone who don't understand why it's so hard for me to tell them when to expect the "thus and so" they ordered three weeks ago. (Life at STI is a run-on sentence!)

It's hard to know how to order all of this. There's a lot to read and consider and I want it to be as painless as possible...

The heavy part is in the notes on the Regents' Meeting Summary and Jean White's letter - that's the decision section. The rest is information.

REGENTS' MEETING SUMMARY/JEAN WHITE'S LETTER

First of all, I *will* be attending the Dallas Strategy Meeting. Jack agreed that we could use part of the Hefner Foundation Grant (\$500 due July 1st) for my transportation. The meeting will include strategizing about the future of the Dept. of Christian Education, the Faith, Fellowship and Order Commission, and STI. Government Structures and Systems will be considering Article V (Government) and the District Coordinators and the Board of Elders will be discussing decentralization issues.

Nancy's immediate reaction to the meeting summary was that the Regents were throwing the ball back to the Board of Elders. Jack and I discussed this reaction and he explained to Michael Mank that his intention was not that at all. Michael understood Jack's point that the Regents have to work with the Elders and Budget Committee regarding budget considerations for General Conference '83. On the other hand, Nancy's argument was not with the specific recommendation to consult the Elders, but with what she considered the "passive tone" of the whole report in the face of the present dire circumstances. As you can see, Jean White is also concerned about the lack of decisive action thus far.

Friends, I would love to be able to say that I'd give you a full year to pull this thing together. I wish I could say, "Take your time, build some kind of foundation to work from, and raise enough money to hire me an assistant by next Spring. Realistic ally, however, I know I won't last that long.

Now, I hope you're not going to feel resentful or start wondering what happened to the Age of Self-Sacrifice (i.e., "the good old days") in UFMCC. The truth is that it's the Age of Self-Destruction (i.e., "the bad old days") that's over. Chances are you're not going to find anybody else to drive themselves crazy either, so the moment of truth has arrived.

My feeling at this time is that I'll make it through the summer and into First Semester, but not much farther. November 10th is my 30th birthday, so let's set that as the deadline for getting as assistant in here. Otherwise I'm afraid I'll have to leave.

James Tinney asked me at the Baltimore meeting what I wanted to be doing in ten years. I had difficulty answering that question because I took it to mean, "What do you want to be when you grow up?" That's a tough one, but I *do* know what I want to study next: cinema. I'm seriously looking into Claremont School of Theology's M.A. program in Religion and the Arts and training in the technical side of film production. Claremont also has a Ph.D. program in Theology and Personality with an emphasis in Education. I'd love to tie all this in with a continuing career at STI.

Unless there are dramatic changes soon, this dream will be impossible. In fact, it is now really up to you whether or not there will be a continuing STI, let alone anyone's continuing career here.

MARCH-APRIL-MAY FINANCIAL SUMMARIES

These summaries don't include beginning and ending balances because that's the part that doesn't work. I can at least tell you what came in and what went out.

Expenditures in March are very low because for most of the month I didn't have the books - a volunteer (Judy, who burned out) had them - and I was afraid to spend money I wasn't sure I had. We received the first \$100 toward publishing Bob Arthur's book and \$100 from EXCEL in the Redwoods (listed under "Fundraising Projects"). Notice that when "Misc." figures are large, I've tried to include a breakdown.

Before you get excited about the April receipts, notice that \$900 is for Bob's book. Just another example of the difficulty in keeping designated funds inviolate.

We slide into the hole for May because of STI Sunday, bills that had to be paid before much money came in (see separate STI Sunday report). I finally worked up the nerve to pay for my trip to Washington ("Travel"). The \$190 expenditure on Bob's book was all typesetting. A friend of mine is helping me with the paste-up and cover design *free of charge*, and we expect to get the whole thing to the printer this week. As you can see, I got Jeff caught up on the Resource Center allotment and forwarded all the Moving Fund money that's come in right away.

STI SUNDAY REPORT

Here's the good news that doesn't show on the Financial Report: STI has received almost \$3000 worth of books, periodicals and school supplies! I'm pretty sure we can look forward to lots more gifts like these . . . too bad you can't pay the rent with books!

When the Regents met by phone in January, I don't think we realized how expensive STI Sunday would be. Swallow hard and remember what great public relations it is.

I mentioned some of the problems that arose getting STI Sunday off the ground earlier. The complications were classically "uf-muck." As the first footnote under Expenditures indicates, we were only charged for paper by the Fellowship. This was because the (now) former in house printer ran 7000 copies of *all* the materials instead of 7000 brochures and a couple hundred each of the cover letter, worship resources, and booklists. Phil, the manager, said he obviously wasn't going to bill us for *thousands* of unnecessary copies, so the compromise was to bill us for paper only.

We had to pay an outside shop for more brochures because in estimating the run, Phil didn't realize we were sending additional brochures to the STI mailing list. He also didn't know I was writing a cover letter, so printing that took extra time. It was the first or second week of May before everything was finally in the mail (footnote 3).

With 20 precincts reporting the projected winner is . . . So far we seem to be doing well in the smaller congregations and not quite so well as you may expect in the larger churches. In fact, with the exception of San Francisco, Long Beach and the Valley, we haven't heard from many of the key churches. (This report does *not* include regular donations that a few congregations have allotted for us.) If churches you have contact/influence with don't appear, poke the firewood a little!!

JEFF'S MOVING FUND

Any help, suggestions, prayers or handy miracles will be gratefully accepted. Remember that Jeff will be taking about half the work off my shoulders.

MORE NOTES

Entr'acte: I'm trying for an outreach into the general lesbian and gay community this summer. We can't count on the regular students to stay in school year 'round and, judging from last year's experience, we can't count on a huge response from the area churches either. Provocative books and controversial political seminars may capture us a whole new audience. I think discussion of these topics is also an important part of ministerial education in MCC: to minister in a community, one needs to be familiar with community issues, even extra-theological issues.

82-83 Catalog: The revised Catalog is being typeset by the Fellowship right now and, hopefully, will be in the mail in a couple of weeks.

Excel: Keith will be in Los Angeles June 26-27. We're still working on a resolution to the difficulties with the non-MCC members of this team, as well as to the friction between L.A. EXCEL and the area churches.

We have both been in contact with the Commission on Laity chairs regarding transferring EXCEL to them, but have not had a response as yet.

Polity: Whither art thou, Polity? Nancy's been out of town a lot and it's been hard for us to get together. She gave me some pieces of the puzzle a few days ago, but I've been busy doing everything else. Soon...soon...

AND FINALLY...

Please, each one of you, be in touch soon and let me know you're there. I am, to say the least, anxious for your response!

Peace,

Lucia

August 16, 1982

Reverend Joseph Gilbert
King of Peace Metropolitan Community Church
725 Arlington Avenue North
St. Petersburg, FL 33701

Dear Joseph:

The Board of Elders has received with great interest your proposal for the 1987 U.F.M.C.C. General Conference. The idea of meeting simultaneously or overlapping conferences with Dignity International is a very positive one.

We would appreciate it if you in the St. Petersburg-Tampa area would continue to develop the idea within the following *time* and *criteria* framework which the Board of Elders has established for pre-conference planning.

TIME: For General Conference 1987: all conference location bids must be received by the Board of Elders for consideration at their Fall meeting following General Conference 1983. The proposal, in finalized form, must be available for consideration by January, 1984, when the final decision will be made.

CRITERIA: All bids must be competitive and will be judged by the following criteria:

Facilities: Both conference housing and meeting places are to be judged on cost, attractiveness, convenience, and availability to all conference attendees.

- A. *Rooms:* Rooms must be available in all price ranges from very inexpensive to luxury accommodations. These accommodations must be safe as well as within a convenient distance from the conference meeting site. Transportation must be adequate to allow full participation in all events.

A comparative list of accommodations, showing available number of rooms as well as 1983-84 prices should accompany the final proposal.

- B. *Food & Restaurant facilities:* Food & Restaurant facilities likewise are to be available in all price ranges. Include this in the final proposal.

- C. *Transportation:* Transportation availability and current rates are to be included in the final proposal. Include availability of airlines, train and bus transportation, as well as available transportation between terminals, housing and conference site.

- D. *Conference facilities:* (preferably Convention Center or University facilities) Conference facilities shall be convenient and available at a reasonable cost to facilitate both business meetings and worship services. These facilities are to include, but not necessarily be limited to:

At least one conference room capable of accommodating 1,000 persons for business and/or worship meetings during the week (Monday-Saturday). This room is to be as comfortable (air-conditioned) and attractive as possible - fully lighted and equipped with necessary sound equipment.

All bids must include the cost for sound, lighting, and set-up fees. Also include availability of organ, piano, and music facilities. If local labor *must* be hired, outline who, when and at what cost.

- E. *Sunday Worship facilities:* Sunday Worship facilities should accommodate at least 1500 persons if limited to U.F.M.C.C. Conference. If the Conference is to include Dignity International, then the minimum seating should be 2500. Again, all costs for sound, lights, set-up, and necessary labor must be included in the proposal along with the rental fee.

Finally, the Board of Elders will take into account *the comparative location of the proposed conference site*. An overview of the pattern of prior conference planning shows an attempt to equalize distances for participants. Of course, due to our growth pattern these sites have been in the North American continent, almost exclusively in the U.S. Future consideration will, in time, encompass the globe.

Past conferences have followed this pattern:

1970-1971-1972:	Southwest Quadrant of the U.S.	(Los Angeles)
1973:	Southeast quadrant	(Atlanta)
1974:	Northwest quadrant	(San Francisco)
1975:	South Central quadrant	(Dallas)
1976:	Northeast quadrant	(Washington, D.C.)
1977:	North Central quadrant	(Denver)
1979:	Southwest quadrant	(Los Angeles)
1981:	South Central quadrant	(Houston)
1983:	Northeast quadrant	(Toronto)
1985:	Northwest quadrant	(Sacramento)

Based on this pattern, the strongest possibilities of choice of location would be either a Southeast or a Central location of the U.S. for the 1987 Conference.

Thank you again for your proposal. If we can provide any further information or assistance to you, please contact us.

Yours in Christ,

FOR THE BOARD OF ELDERS

Reverend Elder Freda Smith
Vice-Moderator

FS/ z



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

February 25, 1983

Reverend Marge Ragona
Metropolitan Community Church
131 Cambridge Street
Boston, MA 02114

Dear Marge:

The Board of Elders at our meeting in Fort Lauderdale voted unanimously to appoint you to be the second alternate to the Clergy Credentials & Concerns Committee beginning at General Conference.

This means that in the event of a vacancy on the Committee either by resignation or expiration of a term, you will be the second person to fill that vacancy.

Please let us know if you will accept this appointment.

Thank you also for pitching in and working as recorder for the meeting of G.S.S. this past weekend.

Our love and greetings to the good people of MCC-Boston.

Grace & Peace,

FOR THE BOARD OF ELDERS

Reverend Elder Nancy Wilson
Clerk

NW/fkz

The Reverend Troy D. Perry, Founder

and soon I was crying with all my being.

And soon I was aware that he was sobbing, too, as deeply as I, and the words which came to me from him were, "Yes. You are right. I see it, too, and I never thought it would be like this." We cried for a long time and it was clear, although unspoken, that if either of the two of us were going to speak against the atrocity, it would be me and not him. It was also clear that I was not alone.

We are the voices and hands and the bodies through which the vision of Jesus of Nazareth must come alive. We, like him, may be tried for heresy by churches or killed by governments. Certainly the governments and religious authorities are not on our side. We should not find that at all surprising.

FOOTNOTES

1. *Gyn/Ecology*, Boston: Beacon Press, 1978,

- p. 38.
2. *Worship in Song*, Lillenas Publishing Company, Kansas City, MO, 1972. No. 37, 241, 105, 235, 58, 94, 367, 44.
3. Unpublished sermon, UTS, Nov. 8, 1978, p. 5-6.
4. *Faith and Fratricide: The Theological Roots of Anti-Semitism*, Seabury Press, NY, 1974, p. 162.
5. Eastern Ministers Conference, Toronto, June 21, 1980.

RACE AND THE LESBIAN/GAY COMMUNITY

RENEE MCCOY

HOW DOES ONE approach the topic of race and the Lesbian/Gay Christian without sounding bitter? How does a Black Christian Lesbian address white Lesbians and Gay Christians about the racial situation in UFMCC without sounding or feeling like one is begging for yet another handout of kindness from yet another white institution? Without feeling like yet another request is being made for God given human rights, for respect for God given human pride and dignity? How can I keep from feeling like I'm crawling on my knees to the base of a white painted totem, carved with faces resembling days of my past?

My dilemma when putting this together came down to: How to not guilt trip, not attack, not sound militant, be received lovingly, influence people to positive action, keep their attention, make them feel my love for them, help them understand my oppression, sound and be Christian and tell the truth at the same time.

I decided that the best I could do would be to be as simple as possible. My understanding of life comes through simple dealings with life. Our survival in this life, too, I believe, will come through an array of simple actions. So much of our past has been cluttered with very real complexities of race and Christianity. Most of the time the complexities with which we involve ourselves in efforts to understand the racial situation clog our pores so much that we can never be free and flexible enough to clean ourselves all over.

So I will begin by sharing with you my own simple understanding and impression of Race and Christianity as an issue in

UFMCC: UFMCC does not include a ministry to Third World people. Theoretically, UFMCC is a Christian Church open to all. Practically, however, UFMCC is a white Lesbian and Gay Church controlled and governed by white people, building structures that are inclusive only of themselves and their whiteness, calling themselves Christians seemingly for the accountability the word lends to their struggle against a homophobic society.

Now, many may disagree. For those who do, I remind you that this is my impression of UFMCC. Let me also say that I do not believe that the bleakness of this image will remain. My belief in and hope for change is what keeps me clinging to UFMCC. And, I draw an abundant amount of strength and energy from the openness that is being born throughout this fellowship. Still this is my today impression of UFMCC. Those who disagree may say this is a strong and untrue image. They will say that Third World people are just as welcome as anyone else. Others who disagree may do so not because my image is untrue but because it's unfair. They are the ones whose questions are: What are we doing wrong? And what can we do? Those are the two questions I will seek to answer simply in this simple presentation.

The answer to what is UFMCC doing wrong is 1) we bring white racial attitudes, values and behavior into the mainstream of UFMCC operation; and 2) there is a basic blindness throughout UFMCC to Third World oppression, evidenced by UFMCC's lack of involvement in a liberation process for Third World people.

I need to address each of these answers repeatedly. The first, bringing white racial

attitudes, values and behavior into the operation of UFMCC, is perhaps easier for me to understand. Before whites realized they were Lesbians or Gay they were in touch with the special-ness of their whiteness. Family and educational conditioning subtly and blatantly brought everyone to believe that white was better, white was privileged, white was powerful, white was right. Look out for number one was the battle cry, and everyone knew who was number one. Through the use of stereotypes, language, media, educational institutions, the Church, etc., the concept of white superiority was maintained. Included in this concept was the belief, implied or stated, that white lifestyles were the only valid ones.

Lesbians and gay men, after such lengthy exposure to such conditioning, perhaps believed that their sexual lifestyles were not in complete violation of the American Dream unless they were not basically white. It's sort of like as long as whatever you do does not contradict your whiteness there is still a change for rightness. For this reason, white Christian Lesbians and gay men still refer to Blacks as niggers, tell racial jokes and build all white institutions "for whites only." For this reason liberal white Lesbians and gay men judge Third World people as worthy of their love and acceptance only if they change and become more like them. They must speak good standard American English, have a better than average job, at least three white friends (preferably none of which are lovers), be well educated, upwardly mobile live in a ranch house, have two cars and 2.5 children. Because the values learned in white heterosexual communities become affixed to those whites embracing Lesbian and gay lifestyles, UFMCC does not even approach ministering to Third World Lesbians and gays and continues to remain

Renee McCoy is Assistant Coordinator of the Northeast District, UFMCC, and Chair of the UFMCC Committee on Racism.

a white institution waving a banner of
Christianity.

LOOK, SEE YOUR SISTER

So you, sisters, brothers, white
say you love me,
want to be for me
a supportive community
to me
a Christian community
want to decrease my anguish;
want to stand by my side
in my struggle
offer me a Church home
united in the Body of Christ
build a Kingdom
where we're all united
in Christian fellowship.
Sisters, brothers, us all.

Well,
there's a few things first you must know
a few things first you need to know
my lesbian and gay
Sisters, brothers us all.

If this thing is going to work
we have to be real clear
about who we each are.
I was raised to know you
taught to understand you
more than myself;
conditioned to be more you
than to be myself;
conditioned to accept your life
as a state better than my own
taught to aspire to be you
while grappling with the reality
of life's impossibilities
which sought to negate
the possibilities of my own reality.

Well, you,
Lesbian/Gay Christian, white
Sisters, brothers, us all
must know
that I am
in spite of 400 years of work to make me you
that I am not
nor will I ever be
you.

You,
Lesbian/Gay Christian white
must know who it is
that your faith calls
you to accept/welcome/reach out to

I am all
of who I am.
I am Black as the night
I am red as Georgia clay

brown as roasted coffee
yellow as a sun rise
and various shades of them all.

I am the one
you provately call nigger
chink, spade,
the Indian of giver,
the black of black balled
while you
are the white of lie
the white of white washed.

I am the punk kid
the hoodlum
the young rowdy

I play my music loud
I hang out in the parks
I laugh at silly white folks
I smoke dope on the streets
I drink wine on the stoops
I talk loud on the subways
I don't speak English so good
I wear bright colors
My food is greasy, starchy and smells funny.

Do you still want me?
Are we still going to build a Kingdom?
Are you still with me?

I walk around the streets
in the day time
playing disco on my radio
loud.

I call my woman "baby"
soft and low,
strong and mello.

I call a mother fucker
a mother fucker
I call a white son-of-a-bitch
a white son-of-a-bitch.

I am the "them"
and the "those people"

They are me
and I am them

I'm the one you worry 'bout
raping your sister
The one you take classes
to defend yourself
against.

Are you still with me?
Is there room for me
in your pews?
your supportive community?

I call my woman
 my woman
 I call myself
 her woman
 and we make love
 every chance we get
 fiercely, flamboyantly
 without asking each other
 what does this mean
 to the revolution?
 what does God think?
 (we know, you know)
 without first deciding
 if this is politically correct,
 or theologically sound;
 without giving a damn
 whether our passion
 is anything more
 than a good feeling
 (It is, you know)

Are you still with me?
 Is there room for me in your pew?

You say you want/need me
 in your church;
 will welcome me and mine
 fight with/for my liberation
 our liberation
 Let's build a Kingdom, us all.

Do you know
 how big my life is
 how big my oppression
 how big I am
 Are you still with me?
 Is there room in your pew
 for me?¹

What are we doing wrong? UFMCC has not seen the Third World basically because it's been blinded by the white of its life.

Another value brought with whites into UFMCC is the land-of-opportunity value. This says that all favors of a community should be earned and everyone has equal opportunity and equal access to the fruits. Because of this no direct outreach is done directly to Third World communities. They can find out about us just like everyone else. (The other side of this is, we don't want them to feel different.) And the lack of outreach leaves us with little Third World visibility, almost no Third World ministers, very few Third World leadership and none at levels of intense control -- policymaking or financial management.

The second reason for the lack of Third World people in UFMCC is basic blindness to Third World oppression, evidenced by UFMCC's lack of involvement

in a liberation process for Third World people. This reason is less easy, more, virtually impossible for me to understand. It's hardest to understand when I think about UFMCC being born in 1968 when this country was wrought with racial unrest. The birth of UFMCC was preceded by race riots and civil rights demonstrations.

In my most paranoid states, I think that it was no accident that the gay liberation movement reared its head when this nation was beginning to face the facts of racial situations. Sometimes I feel gay liberation to be yet another ploy to distract the people's attention away from the realities of racism. Sort of goes back to me first. But then there are Third World Lesbians and Gay men. Still it's hard to understand how people with a Christian consciousness could build an institution which ignored the basic survival needs of another people especially when America's melting pot was boiling over from the pollution of racial oppression, when the stench of the realities of Third World existence was still fresh in our nostrils.

It amazes me even more when all of a sudden that same institution is jolted into the world by an issue like Cuban refugees and rally to the cause of starving, homeless Third World people in the name of Christian concern and obligation . . . and good public relations and press. It amazes me because in every city where there is an MCC Church, communities exist that are even more desolate than the Cuban situation. In every city where MCC churches are, there are hundreds, thousands of starving, homeless, struggling Third World people many of whom are Lesbians and Gay men, that UFMCC has ignored year after year of its existence. Even on the refugee issue it amazes me even more that there is no mention of the Haitian refugee situation which is occurring at the same time. The difference, they say, is that the Haitians are not political prisoners. The difference is that the Haitians are Black skinned people and this society has always been more open to the possible humanness of the fairer skinned foreigner.

Third World people do not come to UFMCC because UFMCC initiates no programs to meet their needs unless it's of the white liberal missionizing kind such as the Cuban refugee outreach. The second question I hear in response to my image of UFMCC is, what can we do? I remind you of my goal in this presentation to keep it simple. What we can do is simply follow Jesus. A Christian is one who follows Jesus Christ. We simply follow Jesus.

In his book, *Christ and Counter-Christ*, Carl Braaten² lists eight characteristics of Jesus Christ. I would like for us to look at them in light of race and the Gay/Lesbian Christian.

1) The demand for total change. Christ continually called for all who followed him to change their lives completely. A total change means for us to re-think and re-structure our values and racial attitudes in light of Christian teachings. A total change means deprogramming ourselves on ways of relating to each other.

2) The concept of the demonic. Jesus was aware of negative forces pulling against him. We, too, need to be aware of the demonic which shows itself in conditioning, attitudes of superiority, blindness to realities and concern only for our own survival.

3) The sign of the times. Jesus knew that the existing social conditions were only warnings of even more devastating horrors. We must not kid ourselves into believing that things will get better by and by if we just sit patiently and wait.

4) The urgency of the moment. Jesus knew that there was no time to be lukewarm. We, too, are faced with the urgency of change in the racial situation. Either we are for positive growth and change or we are against it.

5) Unconditional surrender. Jesus' life called for complete surrender, holding back nothing, holding onto nothing. As Christians, followers of Jesus the Christ, we, too, are called to let go of all comforts, our racial privilege, all racial illusions of power and grandeur, and surrender completely to God's will that we be united all in one Body, one Kingdom.

6) The sixth characteristic of Jesus is called the proletarian principle. The revolution which Jesus put into motion involved the working class, the proletariat and the dispossessed. It called for an end to the worship of money and riches as though they were gods. As Christians we, too, are called to abandon the worship of material goods. We are called to respond in revolutionary ways to the needs of all people and the destruction of the privileged class.

7) The reversal of roles. This characteristic Jesus revealed in saying such as the last shall be first and the first last. The white Lesbian and Gay Christian must be willing to do all he/she can to help facilitate the liberation of the Third World (sort of a Christian affirmative action program). Sometimes this will mean bending the rules

a little bit to provide Third World leadership; or providing unrestricted funds for Third World people to help themselves; or not imposing white values to the interpretation of Third World lifestyles.

8) The final characteristic of Jesus Christ is that the Christian experiences the birth pangs of a glorious future. The journey to racial harmony and Third World visibility does not carry with it an assurance of comfort. In fact, quite the contrary is true. To come face to face with the horrors of past and present realities of racial oppression is painful for all involved. I'm sure Jesus suffered much as the pain and suffering of the people became real and not just something he read about in the *Jerusalem Times*. As white Lesbian and Gay Christians realize the presence of

Third World pain plus their own participation in the continuance of that pain, they will themselves experience utter pain. And the pain will increase with every privilege, every comfort whites have to surrender. However, as with the pain Jesus experienced, it is good and healthy to have happen. It is through these particular pains that we grow. It was through suffering and death that Jesus was given new life, a life through and in which we all live.

What to do? On the issue of race, the Lesbian/Gay Christian is called simply to follow Jesus, to re-think, re-structure, re-work all that we call us, to seriously involve ourselves in a total recommitment, total, radical change process expanding our love to truly embrace all people.

*I am the them
and the those people
They are me
and I am them
I'm the one you worry 'bout
raping your sister
the one you take classes
to defend yourself against.
Are you still with me?
Is there room for me
in your pew?*

1. Unpublished poem by Renee McCoy.
2. Braaten, Carl. *Christ and Counter-Christ* (Philadelphia: Fortress Press) pp. 111-113.

More on Methodists

LAST ISSUE WE reported briefly on the General Conference of the United Methodist Church in April. Here, now, are more details:

From the start, the 9.7 million-member denomination's confab was pervaded by the issue of homosexuality. It came up the first night in an episcopal address, and it came up the next morning at a plenary session where a majority of delegates supported a motion to deal with the issue "at the earliest feasible time." It kept erupting throughout.

When it was finally over, the Conference had left the church's stance on homosexuality in approximately the same place it was four years ago:

* The phrase from the church's Social Principles would be retained: "... we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

* A new phrase would be added to the list of offenses for which a minister may be charged and removed: "... practices declared by the United Methodist Church to be incompatible with Christian teaching." That's so anti-gay forces can turn to the Social Principles as authority for removing homosexuals.

* Paragraph 906.13 in the Book of Discipline would remain, making the Council on Finance and Administration responsible for making sure that no United Methodist funds go to any gay caucus or get used to "promote the acceptance of homosexuality."

* The Social Principles affirmation that "all persons are entitled to have their human and civil rights ensured" would not be amended to be more specific. Voted down was this change: "The United Methodist Church calls upon its agencies, boards, commissions and educational institutions at all levels to insure human and civil rights of all persons, including employees (remember Joan Clark?), regardless of sexual orientation."

* The process of examining and ordaining ministers wouldn't be changed so as to specifically prohibit the ordination and appointment of self-avowed, practicing homosexuals. As if that were necessary, given the linkage of the Social Principles statement and the process for removing ministers! Still, UMC's rightwing "Good News" folks wanted more, and the defeat of this one greatly vexed 'em. Actually, "Good News" lost on several fronts. They couldn't stop church support for ERA, a woman's freedom in the matter of abortion, and boycotts of J.P. Stevens and Nestle. They couldn't stop UMC from calling on the United States to apologize to Iran for its history of intervention in that nation's affairs, including the CIA-engineered overthrow of Iran's popular Mossadegh government in 1953.

NEW YORK - In the wake of the 1980 General Conference, a UMC minister decided he'd try to rid the church of Paul Abels, pastor of Washington Square

UMC in Greenwich Village. He wrote to New York Bishop W. Ralph Ward, accusing Abels of "immoral and un-Christian conduct," per the UMC Social Principles. Abels first publicly acknowledged his homosexuality in 1977, and it's been no secret since. The Conference's five-member Committee on Investigations found the literalistic use of Scripture in the accusation to be "inadequate" and said the charges lacked "reasonable grounds." So, Paul Abels will stay at the East Village church.

NASHVILLE -- The United Methodist Board of Discipleship has ruled that sex seminars for adults are all right, but that explicit sex films may not be owned, possessed or used by Methodist churches. Irritant in the controversy were films produced by Methodist minister Dr. Ted McIlvenna's National Sex Forum, whose films the Board of Discipleship had previously said were useful in counseling. McIlvenna, working with a cast of 10 unpaid volunteer couples, has made 64 films distributed to 8,000 customers, including the Federal Government. McIlvenna is associated with Glide Memorial United Methodist Church and the Institute for the Advanced Study of Human Sexuality, both in San Francisco. He produces 16-mm films and video cassettes, and predicts that churches that like them will continue using them anyway. In Nashville, the Board of Discipleship reports its 10 McIlvenna-produced films are "under lock and key."

Samaritan Extended Studies
11 Columbia Street
Hartford, CT 06106
October 21, 1982

The Rev. Jennie Boyd Bull, FFO Chair
MCC Baltimore
P.O. Box 1145
Baltimore, MD 21203

Dear Jennie,

Greetings! Hope you are doing well in your new pastorate. I am really glad for the Baltimore congregation. Hope you and they prove to be a good match. Sorry for not getting back to you sooner, but I have been swamped catching up on Samaritan back-load (especially correspondence courses) and getting settled here in Hartford. I made some time today to get this material done for you and mailed off.

- 1) Please use the street address above for me and Samaritan Extended Studies, rather than the post office box I gave you.
- 2) I will not be able to be at the Nov. FFO meeting in San Francisco because of financial considerations. I really feel bad about not participating in it because these concerns are so important to me. Anyway, I wanted to do do my part and am enclosing a resource sheet of books and people. I am sure that you and the other FFO members will be able to think of more, but at least we have a start on resources.

In addition, there are two recent magazine articles in the area of Christian theology of sexuality:

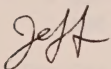
Berry, Donald, "Seeking a Theology of the Finite", The Christian Century, Sept. 29, 1982.

Rohr, Richard, "The Holiness of Human Sexuality", Sojourners, Oct. 1982.

- 3) Also enclosed is an enrollment form for Samaritan credit for the FFO workshops. It would be ideal if the workshop leaders could pass one of these out to everyone taking it for credit, but I realize that many workshops are already over. So, I need to receive the names and addresses of all who are taking it for credit, and then I will send this enrollment form, which includes requirements. All I have so far are the names of those who took Workshop I in the Mid-Atlantic, Southeast, and Northwest Districts. The \$25 fee is what the current Samaritan tuition is now for one credit. It is consistent with the rest of our courses and seminars.

Thanks for all your coordinating work, Jennie. Our FFO work is a sign of hope for MCC, I believe. Take care.

Warmly,



The Rev. Jeffrey Pulling, Ph.D.

RESOURCE BOOKS ON CHRISTIAN SEXUALITY

Gollwitzer, Helmut, Song of Love: A Biblical Understanding of Sex, Fortress Press, 1979.

Horner, Tom, Sex in the Bible, Charles Tuttle Co., 1974.

Kosnik, Anthony (editor), Human Sexuality: New Directions in American Catholic Thought, Paulist Press, 1977.

Nelson, James, Embodiment: An Approach to Sexuality and Christian Theology, Augsburg Pub. House, 1978.

Parrinder, Geoffrey, Sex in the World's Religions, Oxford University Press, 1980.

Pittenger, Norman, Making Sexuality Human, United Church Press, 1970.

Robinson, John A. T., The Body: A Study in Pauline Theology, Westminster Press, 1977.

Trible, Phyllis, God and the Rhetoric of Sexuality, Fortress Press, 1978.

United Church of Christ, Human Sexuality: A Preliminary Study, United Church Press, 1977.

RESOURCE PEOPLE ON CHRISTIAN SEXUALITY ON SEXUAL/SENSUAL SPIRITUALITY

Beyond MCC

Dorothy Donnelly, C.S.J., Ph.D. (856-A Sutro, Novato, CA 94947)

- adjunct faculty member, Graduate Theological Union, Berkeley, CA
- West Coast Director of Institute of Women Today (IWT)
- author of "The Sexual Mystic: Embodied Spirituality", chapter in The Feminist Mystic: Women and Spirituality (Mary Giles, editor), Crossroads/Continuum, 1982.

Matthew Fox, O.P., Ph.D.

- founder and director of the Institute in Creation-Centered Spirituality, Mundelein College, Chicago, IL
- author of Whee! We, wee All the Way Home: A Guide to the New Sensual Spirituality, Bear & Co. and Consortium Books

Beverly Harrison, Ph.D.

- Professor of Christian Ethics, Union Theological Seminary, New York City, NY

Within MCC

The Rev. F. Jay Deacon, M.Div., Pastor of Good Shepherd Parish MCC, Chicago, IL

- GSP-MCC has held a series of educational programs on "Uniting the Spiritual and Sensual Self", August - October 1982.

The Rev. Jeffrey Pulling, M.Div., Ph.D., Coordinator of Samaritan Extended Studies, Hartford, CT

- Author of articles "Jesus and Sexuality" (IN UNITY, June/July 1979) and "Old Covenant Sexuality and New Covenant Sexuality"
- Leader of workshop "Integrating Our Sexuality and Our Christian Faith"

The Rev. Karen Ziegler, M.Div., Pastor of MCC New York, New York City, NY

- numerous articles and workshops

SAMARITAN EXTENDED STUDIES
11 Columbia Street
Hartford, CT 06106

FFO WORKSHOPS: BASICS OF THE CHRISTIAN FAITH I and II

ENROLLMENT FORM FOR CREDIT STUDENTS

Name _____

Street Address or P.O. Box _____

City, State/Province, and Zip Code _____

1) Local congregation of present membership _____
Do you hold any elected or appointed position in your congregation? What?

2) Have you taken any Samaritan courses or seminars before? ___ Yes, ___ No

Month and Place where you participated in Workshop I

Month and Place where you participated in Workshop II

REQUIREMENTS FOR SAMARITAN CREDIT

- A) Attend both workshops (Basics of the Christian Faith I and II)
- B) Complete this enrollment form and mail it with \$25 tuition fee to:
The Rev. Jeffrey Pulling, Samaritan Extended Studies,
11 Columbia Street, Hartford, CT 06106.
This \$25 must be in U.S.A. funds and payable to "Samaritan Extended Studies".
- C) Complete the follow-up project:
Develop 5 or 6 study questions for a Christian theology of sexuality.
These questions should be based on a study of your own personal experience
and your reflection on the two workshops. Present the questions and their
rationale in a 4-5 page, double-spaced typed paper. Mail to:
FFO Chair, c/o MCC Baltimore, P.O. Box 1145, Baltimore, MD 21203.
This follow-up project is due 30 days after you complete the second workshop.

The Samaritan credit received for successful completion of these FFO workshops and follow-up project will be one (1) credit, which is one college-level semester unit.



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
P.O. Box 1145, Baltimore MD 21203 Ph 301 523-6363

Dec. 30, 1982

Marge

Hi! See you at clergy conf.?
Jennie

Dear Sisters and Brothers with FFO,

Enclosed are the minutes from our meeting Nov. 19-20 in San Francisco. I am still glowing with the excitement of our time together. (As one of us said, "afterglow"). If you were unable to be present, enclosed are all of the materials the 20 of us worked with during our meeting. We learned together that theology can be fun, and that we have much in common across our differing vocabularies of faith. We have also "set ourselves a piece of work to do" between now and general conference. Accomplishing our goals will require cooperation from each of you in keeping deadlines and in taking the initiative to communicate in your areas of responsibility. I KNOW that tabulation of workshop I will be tedious, but please don't delay this task, and send me your summary statements regardless. You have my phone and address. Office hours are noon to 7pm, Monday through Thursday. Please keep in touch. Blessings in our New Year! Grace and Truth, *Jennie Boyd Bull*

ADDITIONS to the Study Questions on a Christian Theology of Sexuality Draft:

(Please make these changes before reproducing or sharing your copy.)

A) SEXUAL THEOLOGY Add "CHRISTIAN SEXUALITY" as a heading.

H) SEXUAL BROKENNESS AND RESTORATION

Add "SIN, SEX AND SALVATION" as a subheading, and add the following questions

--Is homosexual promiscuity a myth? If not, is it Christian?

--What makes sex exploitative or not?

--If our bodies are temples of the Holy Spirit, what constitutes abuse?

--Is the concept of sin ever valid for Christians in their expression of sex?

Thanks to Joseph Gilbert for providing the clean format of the study questions.

CHECKLIST AND TIMELINE

- Jan. 7 Minutes mailed to all FFO reps, including first draft of study questions, current list of representatives, and November meeting materials for those who were unable to attend.
- Jan. 15 Deadline for FFO reps to mail the following to the chair:
--BCF I 23-page tabulation and 2-3 page summary statement.
--BCF II 1-page tabulation and summary statement.
--script materials for slide/tape show (mail directly to Lucia Chappelle)
--logos ideas
--one paragraph draft of purpose, incorporating two theme questions.
- Feb. 13 Mailing to all FFO reps of:
--each district's summary statements on workshops I and II,
--Dr. Parker's summary statement and tabulation of BCF I, draft.
--Proposed logos designs
--Draft script for slide/tape show
--Proposed 1983-85 FFO budget
--Registration form for pre-conference meeting, July 8-10, in Toronto.
- March 15 Deadline for FFO reps to mail to chair response to Feb. 13 mailing, including proposed revisions to pre-conference report, script, logos, budget. Registration forms due for conference. Also, send bibliography resources for Jeff Pulling. This material will be finalized as pre-conference report.
- April 15 For April and May District conferences, suggestions for presenting study questions. NE, ~~SW~~ and SA will offer BCF I and II and submit data for report.
- July 8-10 PreConference meeting in Toronto. By June 15, all FFO reps will receive mailing with agenda, drafts, etc.



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
P.O. Box 1145, Baltimore MD 21203 Ph 301 523-6363

Dec. 30, 1982/ JBE

MINUTES OF NOVEMBER 19-20, 1982 MEETING OF
FAITH, FELLOWSHIP AND ORDER COMMISSION,
San Francisco, California

(These minutes are compiled from notes taken by Candace Adams, Clarence Crossman and Jennie Boyd Bull. Those present are appended at the end.)

Friday Afternoon, Nov. 19

The meeting opened with prayer by Jennie Boyd Bull. Liaison elder, Jeri Ann Harvey, greeted the commission and urged them to give themselves permission to be, to enjoy, to love, to get excited, to listen with each other.

District Updates

Southeast: Joseph Gilbert reports great support for FFO, including financial support for both delegates to attend the meeting. Both workshops have been offered at district conferences. The Statement of Faith workshop (BCFII) took consensus seriously, and found lack of consensus on its statement about who Jesus is. Joseph is working on the history of UFMCC's statement of faith, and provided the entire commission with a booklet of worship resources for the workshops, which was used during the meeting.

Southwest: Roger Webb and Chuck Russell reported a lack of communication and materials due to changing representatives and no workshops offered yet. Roger presented a proposal focusing on relationship dysfunction, based on a theology of personhood.

Northwest: Jack Hubbs and Betty Pedersen conveyed excitement about FFO. Both workshops have been offered, with 40 and 60 participants. The short time available has meant an intense working focus, especially during BCFII. They have used fantasy techniques to lead into the meditations and have discovered unity of belief, with differences only in language. Plans are to present both workshops in local congregations, based on district response that theology can be fun.

South Central: Sally Sumrall and Jo Crisco reported both workshops have been given, with about 25 participants, except BCFI, part 3. They faced negative presumptions about FFO, but the workshop participants ended with a positive evaluation and a sense of healing in the process. They plan to repeat both workshops in the May conference and to offer workshops in local congregations. One key was sensitivity to theological diversity and language. Sally transcribed the entire taped discussion. Their goal is to help the district move beyond defensiveness in "preserving the faith!"

Western Canada: Michelle Carmody and Ernie LaCasse reported that both workshops have been offered, to small groups unfamiliar with UFMCC and FFO. The district paid for their travel willingly and there is interest in more workshops. Any suspicion stems from perceived directiveness from UFMCC.

South Atlantic: Vicky Landes reported that no workshops had been held and she is doubtful that time will be allocated at district conferences, so she is looking for alternative means of offering the workshops.

MidAtlantic: Marianne Van Fossen reported that FFO is known and respected. Both workshops have been held. BCFI was well received, with 30 in attendance, but BCFII had problems, primarily that of boredom because participants agreed about theology, citing only language differences.

MidCentral: BJ Couvion and Candace Adams reported BCFI was well received in October and both workshops are planned for May district conference. There is general district excitement about FFO, financial support for their attendance at the meeting. Three local churches have had BCFII, where the primary issues were statements on Bible and on salvation.

Great Lakes: The BCFI workshop, presented at a district retreat, was well received by 80 people, with surprise that something exciting came from UFMCC. Carol Ann Kyrias' travel was paid by the district. People from a wide range of theological perspectives enjoyed the workshop. BCFIG will be offered in May, and there are plans for at least one local workshop.

Northeast District: No representatives present, but a letter from Bob Bruso shared that both workshops will be offered at their April 1983 conference, since themes are planned a year in advance. There is enthusiasm about FFO, and Bob plans to attend the FFO working session at Eastern Clergy Conference.

Eastern Canada: Clarence Crossman reported that BCFI had been offered in May, and BCFIG would be offered May 23. Suspicion of UFMCC and logistical problems meant some lack of interest thus far.

World Church Extension Areas: No word from the Hispanic Americas. JoMcVay Abbott writes from Great Britain of excitement about FFO at their November workshop, attended by 28, and interest in offering additional workshops in 1983, adapted to their culture.

Australia: Because of major changes, neither district has offered any workshops, but Karen Lindstrom continues to convey interest and has received all materials.

Summary: About 400 people have attended FFO workshops throughout UFMCC. Six of the 13 districts have completed both workshops and ^{75%} will have done so by May 1983. The South Atlantic, ~~Southwest~~, Australian districts and the world church extension areas are still uncertain about completion.

Basics of the Christian Faith Workshops

Workshop I: Sexuality and Spirituality

The FFO representatives in each district are to be responsible for hand tabulation of the worksheets for BCFI, based on the 23-page tabulation guide provided by Dr. Jackie Parker and distributed to each representative. (Eight districts have already completed BCFI.) Computerization is not desirable or feasible because statistical accuracy is not a possibility or goal for this study--it is NOT scientific. No tabulation is necessary for the scripture portion of the worksheet (see p.3 of worksheet). Racial breakdown should also be indicated. Workshop participants should be invited to label pivotal events. The tabulation for each district should be mailed to the chair by January 15. (If there are also local workshops, simply compile information from them along with the district worksheets so that a single district tabulation results for each district, but submit a list of the workshops offered, giving locations and number of participants for each.)

In addition to the 23-page tabulation, the FFO representatives will submit a 2-3 page summary statement about the workshops, including the following:

--correlation of sexual and spiritual timelines, giving any general comments from the tapes or conclusions from the discussion. "We need to find a way to communicate in a few pages the content of the "revelatory moments" in the workshop, when people held up the timelines and said, "OH!"

--Process and general comments about the scripture study.

--Comments and process on the God imagery meditation.

The commission agreed that the chair would ask Dr. Parker to write a summary from the district reports, both of the tabulated material and of the summary statements, considering in particular differences between districts and the effect of language on differences. This preliminary report from Dr. Parker, along with the summaries from each district, will be circulated by Feb. 13 to all FFO representatives for comment and revision. It will be part of the report for general conference, seen as informative, not definitive. (FFO will pay Dr. Parker a nominal sum for her work.)

Workshop II: Statement of Faith

By Jan. 15, each district will submit the final "consensus" faith statement from the workshop, along with additional comments and demographics. (Five districts have completed BCFIG, and 9 or more will have by May.) The final form will be the worksheet for the faith statement, plus one or two pages of comment on areas of

consensus, areas of disagreement, and the process. Minority opinions and varying opinions should be reported where consensus was not reached, with comment on process.

The commission recessed for dinner together at an Italian restaurant, with a good time had by all.

Evening Session, Friday, Nov. 19

General Conference Report

The preconference report will include the following materials:

- Summary of results from BCFI: Sexuality and Spirituality.
- Summary of results from BCFII: Statement of Faith.
- Plans for 1983-85, including presentation at General Conference of finalized wording and order for study questions on a Christian Theology of Sexuality and workshops based on these questions.
- Restatement of mandate, preamble about purpose and description of process, along with restatement that no Statement of Faith changes will be proposed at General Conference 1983.

The report itself will be in the form of a slide/tape show expressing the grass roots process, feeling and embodiment of FFO. Marianne VanFossen, Lucia Chappelle, Sherre Boothman and Michelle Camody will work on the show. Lucia will write a script based on quotes and comments from the workshop tapes and summary statements from each district report to the FFO chair. Tapes and quotes should be mailed directly to Lucia c/o Samaritan Education Center, by January 15. There will also be an introductory description and disclaimer about paraphrasing the quotations for confidentiality. Marianne will work with slides, to be submitted by June to her from FFO representatives. These slides should depict district conferences and local congregations with people in worship, dialogue, groups, reflecting our diversity. The slides should be labeled and their use for general conference cleared with those photographed. The draft of the slide/tape show will be circulated in February with other FFO materials, and the final show will be reviewed for FFO approval the first day of the July pre-conference meeting. The goal of the slide/tape show is to present the image of FFO as dynamic grass roots theologizing. Faith is act; theology is not boring; we are doing it every day. This presentation will be an incarnation of our theology, indicating that we are still in process.

Saturday Morning, Nov. 20 (with fruit, flowers, coffeecake and bears)

Study Questions for a Christian Theology of Sexuality

Before adjourning Friday evening, each individual wrote out several proposed questions; these were shared verbally and we "slept on it." The morning session began with all questions written on large sheets of paper around the walls of the room, and we spent the entire morning brainstorming. Betty Pedersen chaired the **process**, which involved grouping the questions by symbol and attempting to arrive at consensus for naming the central question or subject of each grouping. The process yielded eight areas, (see attached first draft of study questions) without any priority for the questions or final formulation of the questions in several of the areas. The goal is for each FFO representative to review this draft, share it in their districts, and at our July meeting FFO will decide on the final wording and ordering of these questions. Sherre Boothman, Clarence Crossman, Bob Brusco and others will meet at Eastern Clergy Conference to work up a suggested process for presenting these draft questions at May district conferences, for district input in clarifying and prioritizing them. This first draft is NOT for publication outside UFMCC at this point. The final study questions will be released at General Conference after additional input. This is a preliminary working draft for FFO purposes, although representatives may duplicate it for use in their districts as they find appropriate. The general sense of this session was excitement and surprise at the consensus on pastoral needs and common experiences expressed in these questions, beyond theological language used.

Saturday Afternoon, Nov. 20

Planning and Networking

Samaritan Extended Studies: Materials from Jeffrey Pulling were distributed, including a one-page application form describing availability of one (1) credit from Samaritan for participating in both Basics of the Christian Faith Workshops and writing a 4-5 page paper developing study questions for a Christian Theology of Sexuality, plus a \$25 fee. Persons wishing to receive credit must work directly with Samaritan Extended Studies and are responsible for maintaining their own records. The study question assignment should be mailed to the FFO chair within 30 days of completion of the two workshops, or upon receipt of the application form. Each representative received an application form, to be reproduced and distributed within their district.

Resource List: Each representative received a page of resources on Christian Sexuality, to be shared in their district. The Commission agreed that the chair should ask Jeff Pulling to compile a more thorough annotated bibliography for dissemination through FFO and for use as a resource at General Conference and in the coming two years. Representatives were asked to send resources of people, books, groups, organizations, articles to Jeff to assist in this compilation. This is the beginning of an ongoing task.

Journey: The Commission applauded the availability of Journey for communication Fellowship-wide and decided to submit at least one article each month from December until General Conference, providing a range of individual perspectives on a Christian theology of sexuality. These one-page printed articles should be 4 or 5 pages double-spaced in typed manuscript form, and received by the 1st of the month preceding publication (eg. Jan. 1 for February issue). They should be mailed directly to Paula Schoenwether, collective editor, at UFMCC. (Note: We are already one month behind, so the following list is adjusted accordingly. Representatives are individually accountable for working with Journey on these articles.)

February issue: "Genital Spirituality" Clarence Crossman

March: "Healing Sexual Wounds" Roger Webb

April: "The Risen Christ and Sexual Liberation" Marianne VanFossen

May: "Evangelism and Sexuality" Jo Crisco

June: "Eucharist as Embodiment" Jennie Boyd Bull

July: "Sexual Holiness" Sally Sumerall

Other articles were also mentioned: Ken Martin on "Pastoral Counseling and Sexuality," Don Eastman on "Christian Sexual Morality," Jeffrey Pulling on "Jesus and Sexuality" (reprint), Joseph Gilbert on "Jesus is a Friend of Mine" (reprint), Karen Ziegler on "Sexual Abuse", and selected ordination theses, which Lucia Chappelle will review for relevant topics. Current information on the FFO process will also be submitted to Journey by the chair, as appropriate. Joseph Gilbert's work compiling the history of our Bylaws will be held for publication until after general conference, but may also be available at the FFO commission fair booth.

Local Networking and Communications:

The commission shared various methods of involving our districts more fully: appointment of FFO representatives in local churches, writing to each congregation in our district (send copies of all such correspondence to the chair), informing our districts of local resources within the district. One of the responsibilities of representatives is to discover local and regional resources. Christian Education directors can be contacted, or other laity and clergy already working in these areas. People who are enrolled for credit with Samaritan can be asked to do various forms of research and followup. For the report to general conference, each district representative might report on their district's process for scheduling workshops at district conferences and how FFO representatives might best relate to the district planning process. How can FFO have input into district theological activities? including funding from the district, i local church gatherings, special FFO retreats? How can we work to de-politicize our examination of theological issues at the district level?

General Conference Workshops: After discussion, the commission agreed that the "Embodiment" workshop at general conference, to be led by Jennie Boyd Bull and Jay Deacon, is a separate event not related to FFO and that FFO should offer the following workshops. Basics of the Christian Faith I: Sexuality and Spirituality, and Basics of the Christian Faith II: Statement of Faith, will be offered during general conference for those who have not already taken them. Carol Ann Kyrias and Jack Hubbs will lead BCFI, and Candace Adams and Ernie LaCasse will lead BCFII. A third workshop, designed around the study questions, Basics of the Christian Faith III: Study Questions on a Christian Theology of Sexuality, will be offered concurrently. Sherre Boothman, Clarence Crossman, Bob Bruso and others will develop this workshop during Eastern Clergy Conference and "test" it in the MidAtlantic and Southeast districts at their May conferences. Clarence Crossman, Sherre Boothman and Roger Webb will lead BCFIII at conference. Chuck Russell is willing to provide assistance for all of these workshops. (Note: These may be scheduled during business meetings, so be prepared to have an alternate if you are a delegate.)

General Conference Commission Fair and Logos: The commission agreed on the need to develop an FFO symbol for group identification at General Conference. Chuck Russell agreed to produce this logos on buttons, and Tad Lincoln took orders for T-shirts with the logos. The commission fair display will include a banner with the logos. The booth will have the slide/tape show (Lucia and Marianne will coordinate this); copies of the original "six questions" of FFO, an annotated bibliography from Jeff Pulling, the "study questions for a Christian Theology of Sexuality," and other materials (the chair will coordinate printed materials). Jo Crisco will seek the assistance of a display consultant in Fort Worth for design of the area, banner, etc. Proposed designs for the logos should be sent to the FFO chair by March 15 (preferably by Jan. 15) for distribution and voting by all FFO representatives. (The conference theme is "Many Gifts, One Spirit.") Jo Crisco volunteered to help with the booth at general conference, and Clarence Crossman volunteered to be responsible for determining space and equipment needs. Jeff Pulling will also be asked to help at the booth.

General Conference Worship: The commission agreed to request from the elders a morning communion service for FFO. Joseph Gilbert will coordinate planning of the service. Clarence Crossman also volunteered, and will explore use of a Toronto liturgical dance group. Vicky Landes and Tad Lincoln and Chuck Russell will also work on the worship planning, which will happen at Eastern Clergy Conference, with the proposed worship service circulated to all FFO representatives for comment. The goal will be maximum participation by all of FFO and the congregation.

National Council of Churches statement: The chair would be attending a Dec. 9-10 dialogue between UFMCC and the NCC, and the commission agreed to submit the following materials from FFO: The original FFO "Six Questions," a description of the FFO process (from Dec. Journey) and history, the May '82 cover letter about FFO.

PreConference FFO Meeting Agenda:

The commission will be meeting before General Conference, in the co-ed dorm in Toronto, from Friday morning, July 8 through Sunday evening, July 10. The first items of the agenda will be approval and coordination of activities for general conference: review of the slide/tape show, worship service, commission fair booth and activities, workshops BCFI, II and review of BCFIII. The commission will finalize the wording and order of the study questions on a Christian theology of sexuality and develop workshops around them for the next two years. While nothing will be proposed as changes in the statement of faith in 1983, the commission will develop a statement and process for dealing with the statement of faith and linguistic changes in the next two years. Marianne Van Fossen, Sally Sumerall and Carol Ann Kyrias will develop an introduction/preamble to the General Conference report, incorporating the two "theme" questions. Each representative is asked to develop wording for such a preamble in language used in their district. The meeting adjourned with Holy Communion and a Rite of Blessing of the relationship of Michelle Carmody and Betty Pedersen, a joyous "embodiment" of our task.



Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
PO Box 1145, Baltimore MD 21203 Ph 301 523-6363

CLERGY AND LAITY REPRESENTATIVES TO FFO

*attended Nov.19-20 mtg.
+attended April 82 mtg.

<u>District</u>	<u>Clergy</u>	<u>Laity</u>
Eastern Canada	+*Clarence Crossman Holy Fellowship MCC London, Ontario	Samm Brock MCC Toronto Ontario
Northeast	+ Marge Ragona MCC Boston, Mass.	Bob Bruso Worcester, Mass.
MidAtlantic	+* Marianne VanFossen MCC of Northern Virginia	to be filled May 83
South Atlantic	James Brock MCC Atlanta, Ga.	* Victoria Landes St. John's MCC, Raleigh, NC
Southeast	+* Joseph Gilbert King of Peace MCC St. Petersburg, Fla.	* Tad Lincoln Christ MCC Miami, Fla.
Great Lakes	Patrick Kader Dayton Parish MCC, Ohio	* Carol Ann Kyrias GoodShepherd Parish MCC, Chicago, Ill.
MidCentral	*Candace Adams MCC Springfield Family, Mo.	* B.J. Couvion MCC Greater Kansas City, Mo.
South Central	*Jo Crisco Agape MCC, Fort Worth, Tx.	* Sally Sumerall MCC of the Resurrection, Houston, Tx.
Western Canada	*Ernie LaCasse (alt)for Phillip Speranza, MCC Edmonton	* Michelle Carmody MCC Vancouver
Northwest	+*Betty Pedersen MCC Portland, Ore.	+* Jack Hubbs Golden Gate MCC, San Francisco, Ca.
Southwest	* Roger Webb (to be confirmed) MCC Long Beach, Ca.	* Chuck Russell MCC of the Pomona Valley, Ca.
South Australia	Karen Lindstrom MCC Melbourne	Graham Caldwell MCC Adelaide
North Australia	vacant	vacant
Hispanic Americas	Bern David ICM Santa Cruz, Tucson, Ariz.	Jesus Maisonet ICM Hispana, Long Island City, NY
United Kingdom & Europe	Jo McVay-Abbott MCC Birmingham, England	<u>Samaritan Advisors</u> +* Lucia Chappelle + Jeffrey Pulling
<u>Chair</u>	+* Jennie Boyd Bull MCC Baltimore, MD.	+* Sherre Boothman + Nancy Wilson
<u>Liaison Elder</u>	* Jeri Ann Harvey	

August 24, 1982

TO: Jennie Boyd Bull

From: Jackie Parker

Re: Hand-Tabulation Worksheet for Embodiment Workshop

This is a quick way to make sense of the Embodiment workshop data by counting frequencies and doing a few cross-tabulations (tables included). It has the advantage of anyone being able to do it after a trial run for consistency in using the "code." (An example, using your 7-31-82 data, is enclosed.)

The categories are arbitrary and you can choose other ways of classifying the data that make more sense. For instance, the denominational breakdown was based on Martin Marty's Nation of Behavers (1976) and on the churches classified as "mainline" in Dean Kelley's list (1972). I don't know if it's generally accepted. (At any rate, someone else would have to fill in the non-mainline parts of the typology.)

Similarly, one could develop a different typology of the attributes assigned God in the "God Experience" part of the questionnaire. It just struck me, in the content analysis, that people seemed to relate the attributes of God to parenting styles with which they were already familiar!

The cross-tabs do not pull out race, but do gender. Since the Bell and Weinberg study (1978) points up differences in gay styles based on both race and gender, you might want to plug race into the tables for hand tabulation (if there are a significant number of blacks in UFMCC).

Male W
 B

Female W
 B

Or, easier still, use different sets of summary coding forms for white respondents and black respondents (Marking them W or B, and counting all non-whites B, or vice-versa). That would mean having to add the subtotals of the two sets when describing the group as a whole.

Computer Analysis

If you would like a more detailed statistical analysis when you aggregate data from other MCCs, coding and programming for computer analysis might be the way to go.

I asked Cathy Douthie about how hard it would be to code for key-punching. She said once a coding format had been worked out (which she knows how to do), the raw data should be key-punched directly from the questionnaires. (The decision here is whether to centralize control by gathering all the Q. in one place and using the same key punchers to read & code the Q., or to decentralize the task, running into problems of consistency or reliability in the way the Q. are "read.")

This stage would also involve the help of a programmer, for developing cross-tabs and descriptive statistical measures. (Cathy knows someone who might volunteer). And finally, it involves getting access to computer time.

WORKSHEET FOR HAND-TABULATION

OF BASICS OF THE CHRISTIAN FAITH: I:

EMBODIMENT WORKSHOP

DEMOGRAPHICS

1. Age

Less than 15 _____

15-19 _____

20-24 _____

25-29 _____

30-34 _____

35-39 _____

40-44 _____

45-49 _____

50-54 _____

55-59 _____

60 or Older _____

no response _____

Median Age: _____

Mean Age: _____

SD: _____

5. UFMCC District

Date of Workshop: _____

2. Sex

Male _____

Female _____

3. Race

Caucasian _____

Black _____

Oriental _____

Other _____

no response _____

4. UFMCC Affiliation

Less than 1 year _____

1-2 years _____

2-3 years _____

3-4 years _____

4-5 years _____

5-9 years _____

10-14 years _____

15 or more _____

no response _____

DENOMINATIONAL IDENTIFICATION*

6. Mainline

Southern Presbyterian Church_____

United Presbyterian Church_____

"Presbyterian"_____

Episcopal_____

United Methodist_____

American Baptist Convention_____

Southern Baptist Convention_____

"Baptist"_____

Reformed Church in America_____

Lutheran Church--Missouri Synod_____

American Lutheran Church_____

"Lutheran"_____

United Church of Christ_____

Russian Orthodox_____

Greek Orthodox_____

Unitarian-Universalist_____

Ethical Cultural Society_____

Catholic_____

Jewish Reform_____

Conservative Jewish_____

"Jewish"_____

11. Other

Agnostic_____

Atheist_____

No Prior Affiliation_____

no response_____

7. Evangelical and Fundamentalist

Jehovah's Witnesses_____

Salvation Army_____

Seventh Day Adventist_____

Church of Latter-day Saints (Mormon)_____

Church of God_____

Churches of Christ_____

Church of the Nazarene_____

Assembly of God_____

Christian Reformed Church_____

8. Pentecostal/Charismatic

Catholic Charismatic_____

Black Protestant Pentecostal_____

White Protestant Pentecostal_____

9. New Religions (non-Christian)

Unification Church (Moonies)

10. Ethnic Religion

Black Muslims_____

Orthodox Jews_____

Muslim_____

Buddhist_____

AME Church_____

AME Zion Church_____

16. Relationship (opposite sex)

1st heterosexual "couple" relationship before 5_____

between age 5-9

between age 10-14 _____

between age 15-19

between age 20-24

between age 25-29

between age 30-34

between age 35-39

age 40 or more _____

no heterosexual relationship mentioned _____

Table 5. Age at 1st Heterosexual Relationship by Gender

Before	5	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40+	no hetero.
--------	---	-----	-------	-------	-------	-------	-------	-------	-----	------------

Male

Female

17. Relationship (same sex)

1st homosexual (Lover or couple) relationship before 5_____

between 5-9

between 10-14

between 15-19

between 20-24

between 25-29

between 30-34

between 35-39

age 40 or more

no homosexual couple relationship mentioned

Table 6. Age at 1st Homosexual Relationship by Gender

Before 5 5-9 10-14 15-19 20-24 25-29 30-34 35-39 40+ no homo.

Male

Female

18. Gap between 1st Heterosexual Sex and 1st Heterosexual Relationship
(visually approximate from graph)

Less than one year _____

One year or more _____

Has not yet found heterosexual relationship but is looking for or wants one _____

Insufficient Information _____

Not applicable _____

19. Gap between 1st Homosexual Sex and 1st Homosexual Relationship
(visually approximate from graph)

Less than one year _____

One year or more _____

Has not yet found homosexual relationship but is looking for or wants one _____

Insufficient Information _____

Not applicable _____

20. Exclusiveness

Mentioned both homo-and heterosexual sex _____

Mentioned both homo- and heterosexual relationships _____

Mentioned homosexual sex and homosexual relationships only _____

Mentioned heterosexual sex and heterosexual relationships only _____

Mentioned homosexual sex only _____

Mentioned heterosexual sex only _____

Insufficient data _____

21. Celibacy

Made a decision to be celibate at some time in the past _____

Now inactive or celibate _____

Celibacy not mentioned _____

Table 13. Matrix Summary

Life Decision (Sexual Decision) in parentheses	FATHERLY GOD	MOTHERLY GOD	LOVER GOD	OPEN GOD	row totals
total N (N) from #55-57, 59-63					
Nurturant	___ ()	___ ()	___ ()	___ ()	___ ()
Permissive	___ ()	___ ()	___ ()	___ ()	___ ()
Authoritarian	___ ()	___ ()	___ ()	___ ()	___ ()
Authoritative	___ ()	___ ()	___ ()	___ ()	___ ()
Sexual	___ ()	___ ()	___ ()	___ ()	___ ()
Mixed Message	___ ()	___ ()	___ ()	___ ()	___ ()
no response	___ ()	___ ()	___ ()	___ ()	___ ()

sample size: N = _____

24. Sexual Violence, Abuse, Exploitation, or New & Varied Sexual Experience
(there may be more than one response)

Raped _____

Victim of Incest _____

Persuaded into Prostitution or Hustling by Relative or Friend _____

Engaged in Prostitution or Hustling _____

Initiated Incest _____

Initiated Rape _____

Spouse Abuse victim _____

Spouse Abuser _____

Into Cross-Generation Sex _____

Into s/m _____

Into Bestiality _____

Into Fetishes _____

Transvesticism _____

Sex-Change Surgery _____

Trying "New & Varied" Sexual Experiences _____

Pick-up, arrest, or booking by police _____

Conviction on Homosexual-related charge _____

Subject to Blackmail _____

Into Child Pornography _____

Into Adult Pornography _____

Other: _____

No physical violence, abuse, exploitation, exotica mentioned _____

25. Marital Experience

Married now _____

Married once or more _____

Divorced now _____

Children mentioned (inc. childbirth) _____

Engaged, but not married _____

No mention of marital status or experience

26. Holy Union and Fidelity

Joined to Lover in Holy Union _____

Mention of Holy Union but not currently binding (broke up) _____
or

No mention of Holy Union _____

Indication of Long-term Gay/Lesbian Relationship _____
by men _____ by women _____

27. Peaks in Sexuality Time Line (indicate one or more)

1st homosexual sexual experience _____

1st homosexual relationship experience _____

coming out _____

awareness of/or acceptance of sexuality _____

masturbation _____

period of strong drive or sexual activity _____

open relationship _____

"new and varied" sexual experience

birth of child _____

heterosexual experience _____

marriage _____

early undifferentiated childhood sexual exploration _____

periods are labeled but not graphed _____

peaks and valleys are not all labelled _____

other _____

30. "God Feels" about my Sexuality Time Line
(content analysis)

God is accepting (general) _____

God is accepting type of response is specifically linked to help/contact with MCC: _____

God is accepting response linked to God's love raising sex above pleasure only _____
(choose only one of 1st 3 responses)

God is rejecting _____

God is ambivalent _____
(such as, shows "concern," etc.)

"Don't know" what God feels _____

no response _____

Other:

31. Subjective Comments not elsewhere coded (appearing in time line, etc.)

ex. Child is born with positive attitude toward sexuality which is later suppressed _____

32. Insufficient Data on One or Both Time Lines

Insufficient Data on Sexuality Time Line to Code along most dimensions _____

Insufficient Data on Spirituality Time Line to Code on Most Dimensions _____

Total Number of Questionnaires Turned In (whether or not completely codable) _____

Other Comments re: Evaluation of Group's Responses:

SPIRITUALITY TIME LINE

33. Baptism

Baptism before age 5 _____

between age 5-9 _____

between age 10-14 _____

between age 15-19 _____

between age 20-24 _____

age 25 or more _____

Re-baptized at MCC _____

Baptized for 1st time at MCC _____

Rite of Healing at MCC _____

Baptism not mentioned _____

Table 9. Baptism by Gender

	<u>Before 5</u>	<u>5-9</u>	<u>10-14</u>	<u>15-19</u>	<u>20-24</u>	<u>25+</u>	<u>MCC-again</u>	<u>MCC-1st</u>	<u>Healing</u>	<u>no mentn</u>
Male	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____
Female	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____

34. Sunday School

Attended Sunday School _____

Sunday School not mentioned _____

35. Confirmation

Rite of Confirmation _____

Confirmation not mentioned _____

36. Sectarian or Parochial School

Attended parochial primary and/or middle school _____

Attended sectarian high school _____

Attended sectarian college _____

Sectarian School attendance not mentioned _____

males with sectarian school experience _____
(any level)

females with sectarian experience _____

40. Decision to Enter Ministry

Feels call to Ministry in pre-teen period _____

Feels call in high school or teenage period _____

Feels call in college _____

Feels call as an adult _____

Feels call to Ministry as result of experience with MCC _____

Not Applicable _____

Table 12. Call to Ministry by Gender

	<u>Call Pre-teen</u>	<u>High School</u>	<u>College</u>	<u>As Adult</u>	<u>At MCC</u>	<u>NA</u>
Male	_____	_____	_____	_____	_____	_____
Female	_____	_____	_____	_____	_____	_____

41. Seminary

Enters Seminary _____

Drops out of Seminary _____

Drops out because of conflict about sexual identity _____

42. Ordination

Ordained _____

Not ordained _____

Surrenders Ordination _____

Decision to not be ordained or to surrender ordination related to conflict over sexual identity _____

43. Military Service

Enters Military Service _____

Decision not to enter Military Service on religious or C.O. grounds _____

Discharge from Military on basis of Homosexual behavior or accusation _____

Military Service not mentioned _____

44. Education

Decision to go to College or Graduate School _____

Decision to drop out _____

Dropping out specifically related to conflict about sexual identity _____

Expelled because of Homosexual behavior or accusation _____

Education crisis not mentioned _____
(omit if treated under #41 for all but last phrase in this section; then count)45. Death of Family Member or Close Friend

Death of Mother _____

Death of Father _____

Death of Sibling(s) _____

Death of Close Friend _____

Death of Lover _____

Death not mentioned _____

48. Other Events as Spiritual Crises

Specify:

46. Health

One or more Serious Illnesses _____

One or more Serious Accidents _____

Suicide Attempt(s) _____

Suicide Attempt related specifically to conflict about sexual identity _____

Nervous breakdown _____

Health not mentioned _____

47. EmploymentCrisis related to Employment (office gossip about gayness or getting fired because gay)

Periods of Unemployment _____

Current Unemployment _____

Problem with Career Decision _____

Switch or Change in Career _____

Work or Employment not Mentioned (or covered under #40-42) _____

49. Peaks in Spirituality Time Line (check one or more)

Rediscovered God or "reborn" _____

Feeling of being in harmony /peace with God, Loved by God, or Doing His Will _____

Period of Spiritual Growth (include Bible Study) _____

Found /joined MCC _____

Joined church or religious group (not MCC) _____

Came out as a Homosexual _____

Other:

Baptized _____

Confirmed _____

Rite of Healing _____

50. Valleys in Spirituality Time Line (check one or more)

Feeling of Alienation from God (disharmony, disunity, etc.) _____

Feeling of being engaged with God in a spiritual struggle _____

Period of Doubts about Faith, Bible, or Theology; may become non-observant _____

In conflict over sexual identity: guilty, anxious, confused _____

Left church because minister or congregation could not accept sexuality _____

Period of re-evaluation of faith and/or sexual identity _____

Loss of Person (death, breakup in homosexual relationship, etc.) _____

Educational crisis _____

Health crisis _____

Vocational crisis _____

Marriage breakup because of Homosexual relationship _____

Family rejection because of Homosexuality _____

Other:

51. "I Feel" about my Spirituality
(content analysis)

I feel Good (or at peace) about God and/or my Sexuality _____

I feel Anxious (or uncertain) about God and/or my Sexuality _____

I feel I can worship God without being hurt or discriminated against because I am gay _____

I feel Happy that I can put sex and spirituality together _____

I feel Whole _____

I feel that I am growing toward God, or am in the process of learning about God _____

no response _____

Other: _____

52. Relation of Sexual Development to Faith
(open-ended question; check one or more)

I lost my faith _____

I left the church _____

I became celibate _____

My faith deepened _____

Both my sexuality and spirituality are interrelated (positively) _____

I feel sometimes confused about both _____

I thought I was bad because I am gay _____

Now I know that God loves me _____

I left the church when I came out _____

Nothing is different _____

I can't (or thought I couldn't) be both a sexual person and a spiritual person
at the same time _____

I have learned more about discrimination and/or hypocrisy _____

I am asking God to lead me and guide me _____

My lover brought me closer to God /or back to the church _____

no response _____

Other: _____

GOD EXPERIENCES

53. Presently dealing with a Major Life Decision which involves:

Profession or Occupation (other than the ministry) _____

Ministry _____

Education _____

Family _____

Housing _____

Relationship _____

Responsibility for Self, Behavior _____

How Best to Serve God _____

no response _____

Other:

54. Presently dealing with a Major Sexual Life Decision:

To come out _____

To enter into a relationship (someone in mind) _____

To break off a relationship _____

To consider redefining a relationship as an open one _____

To get into "new and varied" sexual experiences or explorations _____

To find someone for a lover _____

To become sexually active or more aggressive or assertive _____

To take another look at my homosexuality _____

To reduce sexual activity (or to become celibate) _____

no response _____

Other:

55. About major Life Decision, a Fatherly God would give a message that is:

Nurturant _____

Permissive _____

(supportive, but with wide tolerance; "it's alright"; "take your time")

Authoritarian _____

(stern; Follow my Teachings)

Authoritative _____

(firm; rational; directive about internalizing norms; being true to self, faithful, trusting (as norms); positive reinforcer; mutuality not dependency or coercion)

Sexual _____

(including sexual endearment)

Mixed Message _____

no response _____

Other:

56. About major Life Decision, a Motherly God would give a message that is:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

57. About major Life Decision, a Lover God would give a message that is:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

58. An "Open" God is one who is:

Personal (familiar, compassionate, loving, caring, patient) _____

Remote _____

Abstract (eternal; light-filled) _____

All-Powerful (leader or guide; awesome) _____

Radically Free _____

Covenantial _____

no response _____

Other:

59. About major Life Decision, an Open God would give a message that is:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

60. About major Sexual Decision, a Fatherly God would be:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

61. About major Sexual Decision, a Motherly God would be:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

62. About major Sexual Decision, a Lover God would be:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

63. About major Sexual Decision, an Open God would be:

Nurturant _____

Permissive _____

Authoritarian _____

Authoritative _____

Sexual _____

Mixed Message _____

no response _____

Other:

- 1) Does an active ministry to the deaf exist in your congregation? YES NO
- 2) If the answer to 1) is YES, is one person charged with the responsibility of heading this ministry? YES NO
- 3) If the answer to 1) or 2) is NO, please ask the Pastor/Worship Coordinator to appoint a person to head deaf ministries for your congregation and write their name here: _____
- 4) How many professional clergy in your congregation can sign fluently? ____
Please write their names here: _____
- 5) Same as 4) for ministerial staff (student clergy, deacons, novice deacons)
Please write their names here: _____
- 6) How many in laity can sign fluently? ____
Please write their names here or on reverse: _____
- 7) How many hearing-impaired persons participate in your congregation? ____
- 8) Please list on the back of this sheet, names and addresses of those who would like to receive the fellowship newsletter for deaf ministries
- 9) Would your congregation like to sponsor a deaf ministries workshop? YES NO
- 10) If the answer to 9) is YES, could your congregation help defray some of the expenses involved? YES NO

Please fill out the name of congregation: _____

Mailing address (if we've mailed you
incorrectly) _____

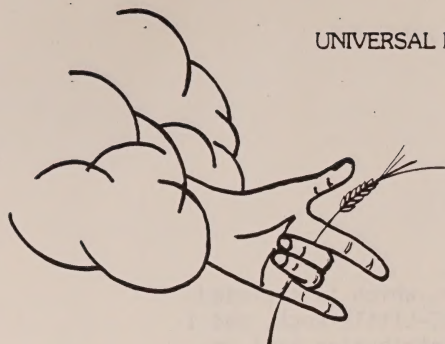
Name of Pastor/Worship coordinator _____

Name of Deaf Ministries contact person _____

Kindly return this form to:

P. D. Sterling
Box 190511
Dallas Texas USA 75219-0511

Thank you and God bless!



Silent Harvest

(Matthew 9:37-38)

Box 190511
Dallas Texas USA 75219-0511
10 February 1983

To each MCC congregation:

Charged with the responsibility of creating a fellowship-wide ministries program for the deaf, I am writing to inquire about the nature and scope of deaf ministries in your congregation.

Enclosed is a questionnaire which will enable us to meet current and future needs, with a particular eye toward planning for General Conference XI that will be held in Toronto, Ontario, Canada in July, 1983.

To tell about the program that has been envisioned would take hours, but in brief, we are preparing a ministries manual, we have a volunteer editor for the newsletter, and a logo for stationery that will feature our text motto, Matthew 9:37 - 38.

We've a theme song, "As a Volunteer", by Charles H. Gabriel. I recommend that you look it up and listen to the words it says. We have quite a challenge in front of us, and your cooperation is necessary for us to succeed in bringing the Gospel to the deaf and hearing-handicapped.

Your prompt response will be gratefully received; joyously if before 15 March 1983. Feel free to write to the address above with any questions or concerns. We will look forward to working together, real soon.

Yours faithfully,

A handwritten signature in cursive script that reads "Patrick". The signature is fluid and elegant, with a large initial 'P'.

P. D. Sterling
Liaison for Deaf Ministries-UFMCC

PDS/mtf
attachments

PATRICK'S PROPAGANDA PAGE

I am delighted to introduce our newsletter, which is enclosed. The editor is Lisa Johnson, a member of MCC-Little Rock, and I am sure you will be as pleased with her contribution as I am.

Since she works a little by remote control, please understand this: News items need to be addressed as follows

Lisa Johnson
C/O MCC-Little Rock
Box 1964
Little Rock Arkansas USA 72203

The newsletter is actually printed and mailed here in Dallas, and to request address changes or more copies, write as follows

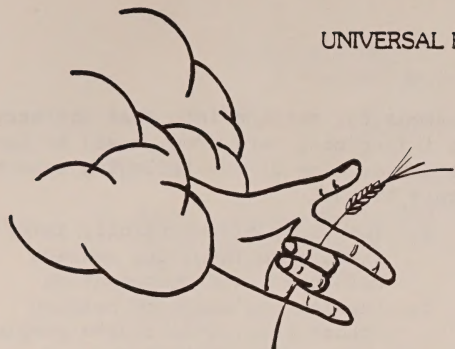
P. D. Sterling
MCC Deaf Ministries
Box 190511
Dallas Texas USA 75219-0511

We did not put a price tag on your receiving the newsletter, but suffice to say that any contribution would be appreciated. Our cost for one newsletter for one year is about \$3.

If you have some information for the newsletter, sit down right now and write to Lisa, because we are already planning the March edition, because it will be full of information about General Conference, and we want to get it right out!

You can volunteer, even if you don't have signing skills, to be part of this outreach. Right now, we can only deal with reaching out in Canada and the USA. The second phase of our ministry will involve Australia, England, New Zealand and South Africa, so we will soon need interpreters of another sort to translate our ministries manuals into the native languages of the different countries that have MCCs!

We welcome your input and look forward to increased outreach, starting very soon. If you have wanted to help somewhere but didn't know where, consider Deaf Ministries. We need all the hands we can get!



Silent Harvest

(Matthew 9:37-38)

FEBRUARY 1983

VOLUME I, ISSUE 1

EDITOR Lisa Johnson

This is the first issue of SILENT HARVEST. Pastors, if you have a deaf ministry, please pass this newsletter on to the person in charge of the deaf ministry. If you do not have a deaf ministry, please contact:

P. D. Sterling
Liaison for Deaf Ministries--
UFMCC
Box 190511
Dallas, Texas USA 75219-0511

TORONTO!

General Conference is less than six months away. There are two early concerns to the conference, transportation and housing.

American Airlines has a convention planning service, and if they serve your locale, call their reservations at 800-433-1790 (Texas 800-792-1160). They will quote the best advance purchase fare available. You must work through Group Sales, which is only open 9AM to 5PM. Tell them you are with Star Plan S-5833. This is commissionable and you may work through your travel agent.

For housing, I have blocked 100 rooms at Loew's Westbury Hotel, and have reservations cards if you need one. They quote a special room rate of C\$70 per night, two in a room. This is equivalent to US\$56 or US\$28 per person per night. The Westbury is a four-star hotel and this is a very good rate. It is not commissionable, so your travel agent will not care to work with it. I personally recommend the hotel, as I have stayed there two times and loved it.

P. D. Sterling

One of the important and fun areas of deaf ministry is signing songs and hymns. However, the imagery and wording of some of our favorites are difficult to sign or outside the cultural experiences of many of our deaf brothers and sisters. There have been some hymnals written to assist the interpreter or the deaf congregant to understandably share in this aspect of worship.

We have found that some of the newer or often used songs are not in these books. In order to assist in our music worship, we will be printing one hymn each issue. If you have been able to find an effective way to translate a hymn that might otherwise cause confusion, please send it to us to share in SILENT HARVEST. Also, if you have a hymn with which you are having problems, please let us know and perhaps we can find a way of effectively interpreting it.

John Dunn and Lee Cain, students of Seattle Central Community College, have started a deaf ministry at MCC-Seattle. John, Lee and Kat Bucher interpret the services. Plans are being made to conduct beginning sign language classes.

P. D. Sterling is in the process of coordinating the Deaf Ministries in UFMCC. He has asked the District Coordinators to appoint District Directors of Deaf Ministries. Our list of District Directors is not yet complete. If you would like to know who your District Director is, contact your District Coordinator or P. D. Sterling.

Input from everyone is whole-heartedly encouraged. You don't have to be an interpreter or even a member of UFMCC to share in our deaf ministry. This is not meant to be the project of just a few individuals; it is meant to be a united effort of the entire fellowship as well as our friends. Please do your part as God leads you. Mail us any ideas or suggestions that you may have regarding the newsletter or about deaf ministry in general. We're eager to hear from you!

NOW?

Too many times God tells us to do something and we rush right off to do it without really seeking God about the details--not only how God wants it done; but when and where God wants it done.

Imagine an electric blanket in the midst of a hot Texas summer. Nobody wants an electric blanket in 100+ temperatures. On the whole people just don't have much use for an electric blanket in the middle of August.

After having its "ministry" totally rejected, perhaps the blanket would throw up its dual thermostats in despair and sigh, "I guess I missed my calling, God didn't want me to be an electric blanket." The calling wasn't missed' the timing was missed.

The calling of God is not to be taken light-heartedly. When God speaks to you, you need to set yourself apart with God and find out exactly what God wants done and when God wants it done. Don't rush out immediately--seek God's guidance diligently.

An electric blanket is seldom pushed away when someone is cold and needs to feel the warmth of God's love.

Reasons for getting into deaf ministry as an interpreter vary from person to person. Do one or more of the following reasons apply to you?

1. The glory of beautifully interpreting an inspiring message before an awed congregation
2. Feeding one's ego by helping "those poor, unfortunate people who so desperately need me"
3. Naively mentioning that one knows a few signs when a deaf person shows up at church
4. God calls each of us to be witnesses and this is one area in which I can be a witness.

Deaf ministry is more than having an interpreter in service. It is helping the deaf people who come to service feel like part of the congregation. You don't have to be an expert interpreter to reach out in love.

In Little Rock, a deaf-blind woman came to share a church dinner with us recently. Only one person in the dozen could sign well but each of us was able to communicate in some way. Signing, fingerspelling and drawing letters in her palm let her be part of us.

Don't be afraid of not being understood. The effort is appreciated and a pencil and paper will get necessary information across.

ATTENTION

SILENT HARVEST is in its beginning stages. Some of the ideas we have for future newsletters are:

*News from the districts
Questions and answers
Articles on deaf ministry
Scheduled events
Letters to the editor
Ideas that YOU have*

Send your ideas and comments to:

*SILENT HARVEST
PO Box 1964
Little Rock, Arkansas USA 72203*

SILENT HARVEST is available in braille upon request thanks to the efforts and expertise of one of our deaf/blind friends.

Clarification of Terminology (Continued);

Ambiguity - being effective in situations or settings that are unclear or in a state of change

Authority - able to recognize, accept, and gracefully exercise one's own authority and respond in the same manner to the authority of others

Alternative lifestyles - acceptance of and ability to relate to other people who demonstrate a different manner of living

Chemical dependency - need for and involvement with chemical substances such as drugs and alcohol (1 - no need or involvement, 5 - very great need or involvement)

Positive health habits - adequately takes care of physical health and well-being

Flexibility - open to and deals well with new ideas, new concepts, change, and experimentation

- III. Personal Written Evaluations (to be attached to this form); Please include, but do not necessarily be limited to, the following areas: future promise, major areas of strength, areas where growth is needed, effect of spousal/lover relationship(s) in the life of the congregation, seriousness of purpose, and any other special concerns regarding the applicant.

For INITIAL LICENSE, all of the following that apply are required:

- ☐ Current Pastor
- ☐ Current Board of Directors where membership is held
- ☐ Current Board of Directors where applicant serves, if different
- ☐ Former Pastor(s) - during past 3 years
- ☐ Former Board(s) of Directors - during past 3 years

For RE-LICENSE, all of the following are required:

- ☐ Current Pastor (if applicant is not senior pastor)
- ☐ Current Board of Directors
- ☐ District Coordinator

For TRANSFER, all of the following are required:

- ☐ Current UFMCC Pastor
- ☐ Current UFMCC Board of Directors
- ☐ Reference from Former Denomination (see Section III C UFMCC B009)

When this form is completed submit it and all attachments in TRIPLICATE to the District Coordinator of the district in which the applicant is applying for license. Deadline for submission is 30 days prior to the meeting of the DRC.